ZIONS HERALD

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Brotherhood Week

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FEBRUARY 20-27, 1949

We approach another Brotherhood Week at a time when none can doubt the urgency of its reminder that men of all creeds and races are bound together in one common fate.

This association in a common destiny means that the real problems of the world are those of human relations. In this age when science has tapped the atom's nucleus, man must tap the nucleus of understanding without which there is no wisdom, no spirit for righteous action, and no mutual concern.

Brotherhood is the solution. It is the source of the unity within our nation which will make us powerful in example and strong in moral purpose so that we may give to our world the leadership worthy of our heritage. Moreover, our future as a nation can be bright with immeasurable achievement as we extend liberty within our borders and lead mankind to a united world without ancient hates and enlightened by the recognition that all mankind is one family.

Brotherhood Week is the occasion for rededication of the American people to these high spiritual objectives.

I, therefore, call upon the American people to participate in Brotherhood Week, sponsored by the National Conference of Christians and Jews. I urge a personal rededication to the principles of equality and justice which have made our country great, and I hope that all institutions of education, religion, civic betterment, and the media of communications will engage in community activity to make brotherhood a living reality.

Let us join as a united people to serve with diligence that brotherhood which springs from the Fatherhood of God and which offers true glory to our nation and hope to all mankind.

— Harry S. Truman,

President of the United States of America.

FEBRUARY 16, 1949

FROM COVER TO COVER

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READERS WRITE

Good Of The Public

In "The Parson Looks at Labor" of Jan. 12th, Mr. Cook says, "There can now be no doubt that the Taft-Hartley Act has failed." Perhaps, but justice, the Constitution, and the Bill of Rights still remain. In this country an employee still has the right to leave his employer at will, and the employer has the same inalienable right to seek another employee to help carry on his business.

When the stoppage of an industry becomes detrimental to the public interest, it is the duty of the government to step in and continue that industry for the good of the public. Mr. Cook says, "Only a police state, not a democracy can enforce a law believed unjust by the people it affects."

So that is why the 18th Amendment failed; I often wondered and now I know. Thank you, Parson. It has been said, "No man e'er felt the halter draw, with good opinion of the law."

FRED L. CANHAM,
Arlington, Va.

Missed The Point

Your editorial on the failure of Church World Service to implement the Displaced Persons Act, etc., has aroused my commenting spirit.

Personally, I see nothing unusual or unfortunate in the break down of the interdenominational Church World Service as an effective instrument, but I do deem it unfortunate that so many do not seem to realize that the denomination is the effective working tool of Christianity in community life and that interdenominational work is always a luxury and by-product of the genuine article.

The point of Displaced Persons work is not to "demonstrate an effective Protestant unity" but to settle needy immigrants in our country. We will not "divide Protestant D. P.'s into denominational groups" as they are already thus divided. This division does not mean they are abnormal, split-personalities, but probably means that they have a few generations of Christianity and churchmanship behind them. As to the terribleness of having "Methodists competing with Lutherans, Baptists with Congregationalists," — what is so bad about that? Competition in business is good and I don't think it hurts religion.

When Displaced Persons work is put on the bases of "Do you want five new members for your Methodist church?" then you will see some effective work in the field of need. Since most Protestant and Methodist churches are made up of "old-settlers" we have been a bit slow, but the Roman Church, seeking to alter traditional American society, willingly undertakes such settlement work in a party and effective manner.

GEORGE D. CLELAND, JR.,
Franklin, Mass.

The Parson And Labor

The parson should take another look at labor and perhaps I can help him do so. He assumes (see ZIONS HERALD, Jan. 26th) to know about some large business firms, one of which is Armour, of which I have been a small stockholder for some years. He tells us that the concern reported a 23 million dollar profit after taxes in 1947. In the first place, he should tell us how large a concern Armour is; then the 23 million profit might not seem so large, for there is nothing large or small except by comparison.

Again he should have acquainted us with the fact that Armour is a top-heavy concern financially against which they have been struggling for years. By wise management and by mortgaging their plants they have been able to borrow $99,600,000.00 at a very low interest.

Also the parson did not tell us about the heavy loss Armour sustained right after the profit they made. The figures I have lost, but I have in mind a much larger figure than the published profit, in consequence of whic Armour has ceased to pay the dividend o the common stock, which has sent the pie market price down from over $15.00 to $6.0 and the 6 per cent price preferred from $106 00 to $86.00.

If the Reverend gentleman has any mon at hand and sincerely believes that Armou has hidden profits, he should jump in once and buy all that he can of the 6 p cent price preferred and behold the big r turn on his investment.

Well, excuse me, but I will not dare bu as these hidden profits have no charm for m

I am wondering if the Rev. Mr. Coo knows any more about those other firms th he does about Armour.

CHARLES W. THIERY,
Belmont, Ma

Informative

The article, "Communism Called Numb One Rival of Church," (see Z. H., Jan. 19th is informative and constructive. One big a to Communism is its promise of mater benefits especially to the poor and oppresse also promising to rectify the real and fanci grievances of the uninfluential. As materi istic as Marxism or Communism claims be, it makes appeals to the idealistic.

One extremely important advantage of Christians is that we have the Almighty G on our side; He is still as powerful as in ag past. Those such as militarists, Fascists, a Communists have only armaments and natical human beings back of them. Th are most impotent beside the Almighty.

Too many of us Christians who have lost our faith, have permitted it to beco shallow. Materialism has made inroads i our faith. I mean by materialism putting t material above all else, or following Ma mon. Just as the Hebrew people of the C Testament were punished when they we wrong, so are Christian people punished up going wrong.

Those of us who have faith in the L as Job did, in his adversity, will win. T fair weather Christians will yield; the oth will continue to victory. Persecution a physical death only lead us to the better eternal.

J. W. CHENEY,
Manchester, Co

Reader For 76 Years

I am 92 years old, and have been a s scriber to the HERALD since I was 16. I ca remember when we did not have this pa in the house. Mrs. Perkins is 91 and have been married 63 years. I have been the real estate business for 42 years, and at the office each day. We have one daugh and a son who has been in the service years. For 25 years I was superintendent the Sunday school and a teacher in the S day school for about 50 years.

D. E. PERKINS
Waltham, Ma

Science And The Spirit Of Man

DAVID E. LILIENTHAL

Science and technology were once matters that concerned only those with special technical knowledge; today they are front page news, affecting men's daily lives and daily decisions. Whether millions of human beings shall go hungry or be fed, shall suffer disease or enjoy good health, be condemned to drudgery or use machines to relieve their toil — more and more such human questions are determined by modern technology. Even more than this: technology and the machine have become central figures in the perilous struggle to safeguard the free spirit of man and to establish a peace that is a true peace.

This was made plain by the President in his inaugural address a fortnight or so ago, an address directed to the people of the whole world. "We must," the president declared, "embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of under-developed areas. . . . More than half the people of the world are living in conditions approaching misery. . . . For the first time in history humanity possesses the knowledge and the skill to relieve the suffering of these people." He continued, "The United States is pre-eminent among the nations in the development of industrial and scientific techniques. I believe that we should make available to peace-loving peoples the benefits of our store of technical knowledge in order to help them realize their aspirations for a better life." Such a program as this "can greatly increase the industrial activity in other nations and can raise substantially their standards of living." "Democracy alone," the President said, in a challenge to other systems of the left and right basically in conflict with our own, "Democracy alone can supply the vitalizing force" to overcome the "ancient enemies — hunger, misery and despair."

Thus did the American people once more assert and strengthen their historic role of maintaining the offensive in the ceaseless contest for men's minds and loyalties, with the most potent weapon ever devised, a weapon that makes the atomic bomb seem a firecracker by comparison: an idea. That idea is this: that technology applied for human welfare can bring not only material well-being but can also nourish the free spirit of man.

The towering place of the machine, of science and the technical skills that create the machine, are among the dominant facts of the turbulent times in which we live. The President's "new bold program," the activities in our atomic laboratories, the new advances in medicine, in the production of food by scientific methods, in the design of new scientific weapons of vast destructiveness — these and many other instances can be cited of the predominant position of science and engineering today, and from such facts the great issue of our lifetime emerges. It is an issue with which you and I and all the peoples of the world will be at grips, day in and day out, for the rest of our lives. It is this: Are machines and science to be used to degrade man and destroy him, or are they to be used to augment the dignity and nobility of humankind? How can men use science and the machine to further the well-being of all men and the flowering of the human spirit?

From this issue no one who lives today can escape. It reaches into the lives of every one of us, old and young, rich and poor. It concerns the housewife, the librarian, the chemist; it must be faced by the clergyman, the professor and the physician no less than by the businessman and public official. For this is the kind of world we live in — the world of the machine — and this is the struggle of our time.

Standing always at the elbow of each delegate at the United Nations Security Council meetings, always present at the conference tables of this troubled world is this same issue: how is technology to be used? Cross the seas and the shadow of this question has preceded you — to the valley of China's Yangtze River, to the rising factories of Bombay, to the oil fields of Iran, the tractor-powered wheat farms of the Ukraine. Geography and language differ, but the question and the struggle are everywhere in essence the same.

Men ask themselves: Is our advancing technology good? Is the ever more important machine good? Or are they evil? To some people modern technology is plainly evil. To them the more gadgets the more unpalatable is life. The more things we produce, the faster we can travel, the more complex the machines we invent the nearer — they assert — we move to the edge of a bottomless pit. They ask: "Is not scientific warfare the inevitable fruit of technology? Are not ever more devastating atomic bombs the ultimate proof that modern applied science is a curse, an unmitigated blight?" Even great figures are heard to say: "Let us cease learning more of the world, let scientists declare a moratorium in their ceaseless prying into nature's secrets." They are homesick for that simpler life, before the days when man produced so much and knew so much. They want to flee. But where and how? They cannot say. They cry out against science and the machine and call them evil; but their voices are the voices of despair and defeat.

There are others of our contemporaries who have an almost opposite view of the machine. You will find them all over the world. What they say is exuberant and uncritical. "Of course technology is good," they say, "for it produces more and more things; and isn't production the answer to everything?" They are usually skeptical of God, but they openly worship the machine.

"Of course the machine is good," they say. "When assembly lines cut costs, when production curves are upward or when five-year plans are fulfilled — those are the important things; let's not agonize over the effect of the machine on the freedom of men."

Technology, they seem to say, is good as an end in itself. If the spirit of man balks, if the yearning to be human increases cost of production or requires coercion —

well, man must be redesigned to fit the assembly line, not the assembly line revised for man. The supertechnologists of the world are quite prepared to recreate man in the image of the machine.

I venture to say that neither of these views — of the defeatist or the technologist — will appeal to most Americans. The machine and technology are neither good nor evil in themselves. They are good only when man uses them for good. They are evil only if he puts them to evil purposes.

The machine can, of course, be so used as to degrade and enslave man. It can be used to exhaust the land and with it the human dignity of those who live on the land; it can poison the air, foul the streams, devastate the forests, and thereby doom men and women and children to the spiritual degradation of great poverty. But it can also open wider — and it has so opened — the doors of human opportunity; it can nourish the spirit of men. Technology can be used to eliminate filth and congestion and disease; to strengthen the soil; to conserve the forests; to humanize man's environment.

The machine can be so used as to make men free as they have never been free before. We have a choice — that it seems to me is the shining and hopeful fact. If we are wise enough, if we follow our democratic precepts, we can control and direct technology and the machine and make them serve for good.

I believe in the great potentialities for well-being of the machine and technology; and though they do hold a real threat of enslavement and frustration for the human spirit, I believe those dangers can be averted. I believe that through the methods of democracy the world of technology holds out the greatest opportunity in all history for the development of the individual, according to his own talents, aspirations, and willingness to shoulder the responsibilities of a free man. I believe men can make themselves free. Men can direct technology so that it can carry mankind toward the fulfillment of the greatest promise for human life and the human spirit in all history. But this result is by no means inevitable. It is equally possible that technology may yield a harvest of bitter fruit.

More huge cyclotrons and nuclear research reactors are not enough. More fine laboratories, more extensive projects in physical and social research are not enough. More *use* of technology, more factories, more gadgets, whether in this country or in the undeveloped reaches of Africa and Asia and South America is not enough. Those who encourage a contrary belief are playing a dangerous game or are quite blind to the realities.

I say to you that unless the applications of research and technology are consciously related to a central purpose of human welfare, unless technology is defined and directed by those who believe in people and in democratic and ethical ends and means, it could be that the more research money we spend the further we miss the mark. It is like driving in an automobile that is going in the wrong direction; the faster and faster you drive the farther away from your destination you will be.

The guiding of technical activity is safe, in terms of the human spirit, only when it is in the hands of those, in private business and in public agencies, who have faith in the individual human being. It is only safe when it is carried on by methods that are in furtherance of that faith, and methods that insure accountability to the people for the results.

This is not always the case with modern technology. There are times when these matters are controlled by men who lack a faith in people. People, to them, are only a "market." They are a market to whom to sell new gadgets; a labor market with which to make the gadgets; a political market to be cajoled and organized and voted and coerced. Technical development under such direction will not further freedom or will do so only by accident, by sheer coincidence.

We know what amazing things applied research can do to increase the destructive powers of armies and navies and air forces — our own, or a potential enemy's. But we still must ask: What can technology do to nourish and strengthen the human spirit? What can technology do to safeguard and strengthen men's freedom?

Marvel Of T. V. A.

That modern man can completely change his environment is a matter of common observation. Perhaps as widely known an illustration in other parts of the world is afforded by the development in the Tennessee Valley. In a single decade the face of a region larger than England was substantially altered, a region comprising parts of seven southern states. The great Tennessee River has been changed: more than a score of huge dams make it do what men tell it to do. The farming land is changed — millions of acres — and the forests and woodlands. New factories, large and small, barges on the new river channel and yards building ships; fields once dead and hideous with gullies now fruitful and green to the sun, secure with pastures and meadows; electric pumps in farmyards; new local and regional libraries; state parks and country health facilities — these and many other changes make it a new valley today. The job of development is not done, of course — such a task never is — but it is well on the way. It is one more demonstration that modern technical tools and managerial skills can control nature and change the physical setting of our life in almost any way we choose — there is the point — in whatever way we as a people choose.

These changes in that valley — these physical changes — strike the eye. They are unmistakable evidence of what can be done. Equally impressive are the evidences of increased production of farm and factory, of rising individual income among people who have suffered under shockingly sparse incomes. But most important of all the changes is the change in the spirit of the valley's people. One of Alabama's younger leaders described it in these words: "We can write of great dams . . . of the building of home-grown industry and of electricity at last coming to the farms of thousands of farm people in the valley. Yet the significant advances have been made in the thinking of a people. They are no longer afraid. They have caught

he vision of their own powers. They can stand now and alk out in meeting. . . ." And they do!

The real significance to many observers of what has aken place in the valley of the Tennessee is this: This American experiment has fortified confidence that men need not be chained to the wheel of technology. If their purpose is firm and clear, and if they insist upon ways and means to make that purpose effective, man can use the machine in the interest of human welfare and the human spirit.

A great many men and women from foreign countries have come to study the T. V. A. They have come from more than 50 countries, and in particular from the technically undeveloped regions of the world, and from areas in which unsparing and unwise exploitation threatens their natural resources with utter exhaustion. These visitors have only seen new life come to a dying soil; they have also seen how a new hope and faith return to people living on that soil, have seen men's pride and their human dignity strengthened as their soil was strengthened. They have not only seen the once wasted energies of a great river turned into electricity but they have also seen the way that electricity has put an end to degrading drudgery in tens of thousands of homes. They have seen businessmen, farmers, laborers — all kinds of men and women — joining together to apply the lessons of science and technology to the building of their region, and in the very act of joining together for that common purpose have seen many of them become better neighbors, kinder and more generous and more co-operative human beings.

These hundreds of foreign visitors see with particular clarity that the new Tennessee Valley speaks in a tongue that is universal among men, a language of things close to the everyday lives of people: soil, forests, factories, minerals, rivers. No English interpreter is needed when a Chinese or a Hindu or a Peruvian sees these products of a working technology, sees a series of working dams, or a hillside pasture brought back to life by phospate and lime and an understanding of soils. For it is not really Fontana Dam on a North Carolina stream or a farm in Kentucky that he sees, but a river, a valley, a farm in China or India or Peru.

Because it is an illustration with which I am familiar, I have pointed to the Tennessee Valley as one bit of American evidence that *it can be done,* that men can use science and technology in the interest of the human spirit. It does not make the demonstration less relevant that only a beginning has been made in that valley, that the people of the valley realize what a long, long way there is yet to travel. And it should surely not be necessary to utter the warning that no one should regard the T. V. A. or any other one effort in this direction as a single way out. The paths are many, and T. V. A. is but one of the many moving toward the same goal.

We have a choice. We can choose deliberately and consciously whether the machine or man comes first. But that choice will not be exercised on a single occasion, surrounded by spectacle and drama. We will move from decision to decision, from issue to issue, and as I said to you at the outset, you and I and all of us will be in the midst of this struggle for the rest of our days.

We cannot master the machine in the interest of the human spirit unless we have a faith in people. This is the foundation of everything. The rock upon which all these efforts rest must be a deep and abiding faith in human beings, which is a faith in the supreme worth of life. The machine can only add to the dignity and integrity of human existence if it is deliberately used in furtherance of such faith in people. It is the purpose for which the machine is used, and particularly the methods pursued in carrying out that purpose that determine whether technology is likely to further human well-being or to threaten it. Let me restate: We do have a choice. On the one hand, it is clear that science in the hands of those seeking arbitrary power over men can make us slaves — well-fed perhaps, but more pathetic for that fact. On the other hand, it is plain that men can use technology and the machine to further human freedom and the development of human personality.

How the machine shall be used will be determined by choices made by the people. But those choices are genuine choices only if the people make them with a knowledge of the facts, with a knowledge of the alternatives that are open to them. The means whereby the people make their decisions depends upon a sacred and inviolable process — the dissemination of knowledge.

One such recent choice was the decision of the American people, through their elected representatives, in favor of civilian as distinguished from military direction of the scientific and technical development of atomic energy. After months of hearings and extended public discussion, Congress decided that although atomic energy is of central importance to the national defense, it also holds such broad implications for our health, agriculture, industry, education — in short our whole way of life — that it must be fitted into the democratic scheme of civilian self-government. That was an important decision. But many other questions concerning atomic energy are before this country today, and many more will arise in the months and years ahead.

These questions concern every last one of us. They include such questions as these: What kind of army, navy and air force do we now require, in the light of these new discoveries? What are safe and what are unsafe methods of international control of atomic energy to prevent its use as a surprise weapon? How extensively should the American people support medical research in this field, and similarly research in nutrition and in increasing the production of food by novel methods opened up by these new developments? What should be the place of private corporations in this brand-new technology, an industry that unlike anything the world has ever seen before was a giant at birth, and wholly government-owned? How do the people see to it that our universities and research institutions shall remain free of government or military control when it is necessary that such vast sums for research

(Continued on Page 159)

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Keep The Issue Clear

Last week the Roman Catholic world saw one of its leaders sentenced to life imprisonment by the Communist government of Hungary. The Protestant world saw fifteen of its leaders in Bulgaria indicted by that government for much the same sort of thing as had taken place in Hungary. Comments have been in abundance, though there has been little actual evidence or testimony available upon which to base judgments. Obviously the trial conducted by the Communist court in Hungary was not a free trial; certainly it is unlikely that the trials of the fifteen Protestants in Bulgaria will be free. Regardless of the guilt or innocence of any of the persons tried or to be tried, democratic people know that under neither communism nor fascism can there be human freedom.

The trials that are to take place in Bulgaria are apparently out and out attempts to gain publicity. Our Methodist pastor and district superintendent, the Rev. Yanko Ivanov was arrested nearly a year ago and has been confined to a labor camp ever since. It seems strange that the Communists of Bulgaria should now decide to indict him. Obviously Bulgaria has submitted this entire list in an attempt to create as favorable a reaction from Moscow as the Communists of Hungary were able to gain by sentencing Cardinal Mindszenty. Miss Melany Turner, head of our Methodist school at Bulgaria, left the country nearly a year ago when the government closed her work there. At present she is working in Greece. Bishop Paul Garber, who is also named by the Communists as a "representative of foreign reaction," is resident in Geneva, Switzerland, and has oversight of all Methodist work in Poland, Czechoslovakia, Yugoslavia, Bulgaria, Hungary, Austria, Belgium, Madeira, Sweden and Spain. Probably no bishop anywhere has been as beset and besieged as has been Bishop Garber in attempting to administer to churches in such a variety of political systems.

With no doubts at all, despite snide remarks by a few minor voices, Bishop Garber has stood with the dignity of a Christian in the work that he has been asked by the church to do in those nations. He has not been an agent of "foreign reaction," but has served as a free churchman devoted to the cause of carrying Christ's message into all of those countries. He has not been encumbered by a role of quasi-politician; he has not been the agent of a state church demanding public taxation; he has not been an agent of fascism when he enters Spain, or an agent of Communism when he enters the iron curtain countries. Bishop Garber has been a servant of Christ believing in the all-sufficiency of Christ and devoted to bringing freedom to all men. Christ has never been hindered by any political or economic system.

WHAT IS AHEAD?

The future of organized religion in the Communist nations is probably grim. Religious freedom will not exist, although it is clear that freedom to worship will probably continue. Connectional churches will certainly be nationalized. It will be as unlikely that an American-controlled, or a Vatican-controlled church will be granted freedom behind the iron curtain, as it would be if a Russian-controlled church were to desire such freedom in this country.

In the future, organized religion in Communist and fascist countries will most certainly need to put Christ first, and church second. If religion puts church first and Christ second, then it is clear that its service will be ended. Communism is doing the very same thing with organized religion that Franco's fascism is doing: it is determined to bring the church under state control, and deny to the church any freedom of fellowship with the outside Christian world.

We do not believe that this situation is a just cause for a "holy war." We believe that Christ will continue to be the center of men's devotion regardless of the organizational aspects of the church. Moreover, we believe that when the Communists are convinced that the church is more interested in Christ than it is in

supporting the political aims of the Vatican, or of any other political force, then the churches will be respected and able to serve more effectively than ever before.

The issue before us is clear: shall Christ be first and church second, or shall we go into a "holy war" to defend the church first and Christ second?

Will The Women Co-operate

If this editor were a woman, he most certainly would be an enthusiastic member of the Woman's Society of Christian Service of The Methodist Church. This organization has made more progress than any in our denomination. The women have been outstanding crusaders for social progress and have gone about the task of supporting mission projects both home and foreign in a way that is the envy of churchmen everywhere.

Because of the efficient progress of the women, there is a constant misunderstanding about their relation to the program of the church at large. A current illustration of this misunderstanding is in the church's present Advance for Christ and His Church. The women, by the charter of the Woman's Society of Christian Service, are charged with the responsibility of "developing and maintaining work among women and children at home and abroad." This means that the financial program necessary to support the women's work, as well as the administrative work involved, is all done by the Woman's Society of Christian Service. Their budget for 1948-49 is slightly in excess of $4,000,000.

The part of the women in the current Advance program is not in competition with the other missionary interests, but is simply a special assignment in missionary work "among women and children at home and abroad." It is part of the Advance. Mrs. J. D. Bragg, vice-president of the Women's Division of Christian Service has said, "As women of the church we are always loyal and active in participation in the total program of the church, but as members of our Woman's Society we joyfully go the 'second mile' through the work of our society, and what a glorious mile it becomes."

At present the women are engaged in complete co-operation with the Advance program of teaching and preaching, through its "Four Point Program of Advance:" this seeks to accomplish the following: (1) Every Methodist woman a member of the Woman's Society of Christian Service; (2) Every Methodist woman studying, giving, building, and praying for a world Christian community; (3) One thousand new missionaries, deaconesses, and other full-time Christian workers to help meet the needs of the world; and (4) For the first year, increased giving of thirty-three and one-third per cent to the work of the Women's Division of Christian Service.

We believe that local women's societies and pastors of local churches can be brought into a better understanding of the entire Advance movement by knowing these facts and we are convinced that once the facts are known, there will be no doubt about the genuine co-operation of the women in our quadrennial program for the Advance of Christ and His Church.

Mr. Fifield's Revolt

It was a tragic thing when the Rev. James Fifield, Jr. led a delegation of Congregationalists out of the meeting at Cleveland, Ohio. A move for church unity always brings forth unfortunate episodes like this, but somehow, we felt that the extremely broad and democratic basis of union between the Congregational and the Evangelical and Reformed churches, would not create a rump movement. Mr. Fifield is pastor of one of the largest Congregational churches in America. He is the leader of the extremely reactionary movement known as "Spiritual Mobilization." The wealth and power of his own parish made it easy for him to lead a small group of Congregationalists away from the united movement and indulge in the expensive luxury of creating another sect. We are sorry for the rump group because there is little to call forth respect for rump churches.

Methodism was sorry when in 1939 a small group of Southerners were more devoted to the cause of white supremacy than to the cause of Christ and formed what they called "The Southern Methodist Church." This little group is having a hard time justifying its existence and we predict that Mr. Fifield's movement will follow the same pattern. Churches are not built by being against something; they are built on the foundation of Christ's remedial mission for all of mankind. Mr. Fifield is more interested in maintaining local autonomy than in being part of a world church. His thesis is bound to end in nothing but self-strangulation because time proves that no man liveth unto himself!

We believe that the new denomination which is to be called "The United Church of Christ" will have a great future in its ministry to the world's needs. Its very name constitutes a membership vow, and its membership of approximately 2,000,000 will be related to our modern Protestant ecumenical crusade.

Why One Man Gives To World Service

EDMOND H. BABBITT

A friend told me of being at his desk in a South American city when what he thought was an earthquake caused a great roar. The light chandeliers began to swing. He rushed out onto the street where a crowd was streaming in one direction. Soon he reached the scene of the complete collapse of a new bank building. The great pile of debris was not caused by an earthquake. As my friend stood watching the crowd, a man picked up a piece of the concrete structure. He squeezed it in his hand and the cement crumbled into dust. That revealed the cause of the disaster — the mixture of cement was so weak that the building could not stand the weight of the bank vaults. The architect committed suicide and the next day the contractor fled the country.

The cause of that collapse was a lack of cohesiveness. The cement lacked the power to stick together. It did not have enough cohesive strength. What happened to that structure is descriptive of our world. Our world has fallen apart because of a lack of cohesive power. It has not had that something that holds it together. It has lacked binding quality.

I give my money to World Service because I believe World Service is providing our world with the greatest power known to us to hold a world together — the power of the living Christ.

World Service is the unified, over-all program of The Methodist Church carried forward by eleven boards and agencies. It is the church in action around the world — in mission field at home and abroad, in evangelism, Christian education, lay activities, education of ministers, distribution of the Word, service to hospitals and homes, promotion of peace, and many other emphases. It is the local church at work outside its own community. It is the individual church member at work in far-flung fields which he probably will never visit and in work which he may be ill qualified to do. It is The Methodist Church serving a needy world with its most intensive and extensive program.

I was privileged to see United States government motion pictures of the atomic bomb experiment at Bikini. The pictures were taken with a telescopic lens from a ten mile distance; nevertheless, they were clear and vivid. I never saw anything like it! In fact I never dreamed of seeing anything like it! I sat glued to my seat, tense, excited, my heart pounding. As the terrific explosion took place I discovered myself saying, almost audible, "O God, what have we come to?" And Dr. Ralph E. Diffendorfer's words came forcibly to my mind, "The greatest danger we can face is to know what God knows and not be what God is." I give my money to World Service because I believe it is an anti-toxin for the destructive power of the atomic bomb. If enough energy could flow through the Christian channels of World Service the atomic bomb would never be used. To that end I am willing to give of what I have.

World Service is like help for a sick man. Our world is that man. He has been failing for some time and now he is sick unto death. This is no mild headache; it is a dread sickness. If something is not done, and that right early, nobody knows what may happen. A serious breakdown seems to have taken place in his whole body and his heart is weak and failing. Not only is this condition due to outside forces attacking him but there is a decay and disintegration from within. Something must be done. There must come a transfusion of new life. Healing forces must be set in motion. This sick man must take on a determination to help himself both morally and spiritually and there must flow into him power from without that will bring health and normality. I give my money to World Service because I believe that World Service will do this for a sick world. Through it the life-giving power of the living Christ will flow into our society. It must come or we are lost; World Service is one way to help it to come.

World Service is like a person at work in the spirit of aggressive goodwill. To a Chinese man who is hungry for food, truth, and love, it comes with outstretched hands. To a native African who is groping in fear and ignorance it offers light and peace. To an American Indian who feels that his people have been abused and neglected it comes to say that somebody cares. World Service is love in action. It is the Christian way put into flesh and blood, ready to do millions of deeds of service in the name of a loving Christ. It is not a great impersonal movement. It is a vital, warm, human contact of one person with another. The giver is dominated by an intense desire to help his friend — the receiver is desperately in need of help. World Service is you, at your best, multiplied a thousand times, doing an act of kindness in the spirit of love; doing it because you want to, for the sake of Christ.

World Service is the growing edge of the church. Because of the emerging forces at work in World Service, the church is going forward in city and rural areas, missions and schools, theological seminaries and evangelistic outreach. On a thousand fronts the church is pushing out. It is not static; it is not satisfied with the status quo. In the church there is an eternal restlessness. That urge to push forward, to pioneer, to conquer new fields, to bring truth and light and love to old and new areas — that is World Service.

I give my money to World Service because I like to think of it as the hand of Christian service. A hand does its work at the finger tips. At those points, action takes place and results are accomplished. Millions of us must supply life and strength so that the hand can do its work. That work goes on in the name of Christ at the finger-tip points of the foreign mission field, educational programs, evangelistic ingatherings, mission school, lay activities, ministerial training centers, and countless other situations. The great active hand of The Methodist Church is ever at work and World Service is that hand. Unless the hand has its strength and lifegiving energies constantly renewed it cannot do its work.

Brotherhood — The Science Of Human Relationships

MAEANNA CHESERTON-MANGLE

This is Brotherhood Week! In his statement on it, President Truman challenged us to "live, believe and support brotherhood." "Brotherhood," in some respects has become a hackneyed term, but essentially it is a way of life. Yet it seems nothing if not put into practice throughout the year.

Long before we celebrated Brotherhood Week, such practices were recognized as fundamental to God's purpose for His children. They go back to the first human being who ever broke bread with a stranger. He expressed a feeling of kinship with another human being, thus making him no longer a stranger. In this sense, the scope and meaning of brotherhood has been widening ever since. When Cain asked his peevish question "Am I my brother's keeper?", in his heart he knew that the answer was a sharp and incisive "Yes!" Insofar as we have accepted that answer and made it a working principle, mankind has made progress. Today, the concept of the helping hand colors all our thinking, whether it be on the personal level of the family or the so-called impersonal levels of community, national and international action.

Shrinking World

Some years ago this might not have been as important internationally as it is now. But today the world has become smaller. Planes are faster. Communications are swifter. Events in one place, more often than not, carry an impact that is felt with lightening speed around the entire earth. This nearness that has been forced upon us by modern science also has forced us to look closely at all our neighbors as we never did before. Someone has said — and wisely too — that we must live together or we may not live at all!

Many of our basic differences come from the human frailty of working toward the same ends — but for *ourselves,* rather than for each other. In our hustling, bustling world, everyone wants freedom and security: a home, a job, and the chance to progress — to "get ahead." This is true whether we are Americans, Swedish, French or Chinese; whether we are white, brown or yellow; whether we are Protestant or Catholic, Christian or Jewish, Moslem or Buddhist.

In the United States, where we recognized this identity of human aims at the start, we have made great strides. We have set standards of living that have made America the envy of the world. Throughout our history, in peace and in war, in prosperity or in depression, we never have stopped striving for freedom and security — not just for a few; but for *all* Americans. More than that, we know today what we did not realize after the first World War, that we can remain free and secure only in a world where others are also free and secure. We have brotherhood within our ranks only as we are willing to extend a hand of brotherhood to those of other nations.

This is the basis of our European Plan and our whole foreign policy. Witness the interest-free loan of $65,000,000 for the permanent home of the United Nations on our soil. Like the gift of the land itself, from a private citizen, this reflects our determination that there shall be a strong United Nations and an enduring peace. We are beginning to see results, too. The whole world rejoiced last December when the General Assembly adopted the International Declaration of Human Rights, and also passed by unanimous vote the Convention Against Genocide, which makes group murder an international crime punishable under international law. Americans, particularly, had good reason to be elated, because we have backed both of these measures, to the hilt.

In domestic affairs, Americans are treading this same brotherly course. We are constantly re-examining our civil liberties in the light of our traditions of freedom and equality for all. Not every American yet enjoys the rights of our democratic promises. In our rapid growth from young republic to great world power, some phases of our development did not keep pace with others. The result is a gap between theory and practice, a gap which leaves millions of Americans still struggling against unfair handicaps.

Living Examples

The President's Committee on Civil Rights, not content with pointing up our deficiencies in its report, suggested a program of remedial action — both legislative and educational — that is soundly American in every fibre. It is only sixteen months since that report was published; but much has happened in this short time — some of it front-page news. At Amherst University, a fraternity elected a Negro classmate to membership. At Yale the football team elected a Negro as captain. Harvard, the oldest university of all, has a Negro football manager this year. His predecessor was a Japanese-American. Several states in the Union have put fair employment practices on their statute books, and several more are planning similar legislation. The movement to establish a federal fair employment practices commission is gaining momentum.

In the matter of abolishing racial and religious discrimination in education, the State of New York has taken the lead with a fair educational practices law passed by the 1947 legislature. At least four other states are working on similar laws at this moment.

As for discrimination in housing, there is no doubt that the United States Supreme Court decision against restrictive covenants, will have a healthy effect throughout the country.

In many quarters the spirit of brotherhood is improving. It will continue to improve as more of us "live, believe and support it" in our everyday lives. As we help Joe Klein to get his desired medical training, or Joe Clemente to get into the college he's aiming at, or Joe Washington into the apartment he's applied for, we help not only our neighbors but ourselves as well. That is what Franklin Delano Roosevelt meant when he said: "Today we are faced with the pre-eminent fact that if civilization is to survive, we must cultivate the science of human relationships — the ability of all peoples, of all kinds, to live together and work together, in the same world, at peace."

PERSONS

Professor Clarence Tucker Craig of Yale University Divinity School was one of the speakers at the convocation week of Bangor Theological Seminary, Bangor, Maine, Jan. 24-27. The well-known New Testament scholar gave the Francis B. Denio Lectures on the Bible. Held annually at Bangor Seminary since 1905, the convocation week lectures attract many clergymen from throughout New England.

The first television set installed in a Pittsburgh church was that in the Mt. Lebanon Methodist Church parish house two weeks after the first local programs were televised. The Rev. W. Ralph Ward, minister of the church, reports that it was presented to the church by a Roman Catholic, Max M. Smith, president of the Penn General Supply Co., because of his special interest in the youth program. The parish house had been dedicated only the week before and will be used as a youth center for both Sunday and weekday activities of the Methodist Youth Fellowship and young adults.

Dr. Reinhold Niebuhr, professor of Applied Christianity at Union Theological Seminary, New York City, will be the speaker at the annual Ecumenical Service sponsored by the Boston Area Council of Churches, Monday evening, March 14th, at Trinity Church, Copley Square, Boston.

"One Great Hour," an 8-9 p.m., EST, radio program to promote Church World Service, has been scheduled for Saturday, March 26th, and is to be heard over 1,092 radio stations. The program will be sponsored by the 23 member church groups within Church World Service. It will be a dramatization of present activities of Church World Service. It will be a dramatization of present activities of Church World Service in Europe and Asia, with leading radio actors featured.

Bishop Lloyd C. Wicke of Pittsburgh, Penna., conducted a "Clinic in the Christian Life" at Christ Church, New York City, Jan. 3-26. The purpose of the meetings was the winning of personal commitment to Christ and His way of life and the revitalizing of the spiritual life of the church. Bishop Wicke followed a brief devotional service with a sermon of about forty minutes on the general subject, "Spiritual Resources in Every Day Living." This was followed by a twenty-minute question and discussion period. Sunday, Jan. 23rd, the members of the congregation were asked to return a covenant card offering opportunity to declare interest in the Week of Evangelism and intention to attend services.

Philadelphia (RNS) — A debate between a Christian and a Communist featured a conference on Christianity and Communism held here under the auspices of four local Methodist agencies. The sponsoring groups were the Methodist Commission on World Peace and Social Service, Board of Education, Woman's Society of Christian Service, and Federation for Social Action. Upholding the Communist position was Edward Strong, head of the Communist Party in Philadelphia. Dr. Harold Paul Sloan, former editor of *The Christian Advocate,* defended Christianity and attacked Communism for its dialectical materialism.

Mr. and Mrs. Raymond V. Luthy of Berkeley, Cal., announce the birth of their second daughter, Betty Cranfill, born on Jan. 22nd. Mr. Luthy is the son of the Rev. and Mrs. S. Raymond Luthy of Newport, R. I.

The Rev. Dr. Wm. E. Kerstetter, head of the department of philosophy at Baldwin-Wallace College, Berea, Ohio, recently spent two days at Earlham College, Ind., serving as an external examiner in the philosophy department there. The plan involves visiting teachers of philosophy who are invited to give written and oral examinations to the students in the Earlham course in general philosophy. The course is planned and taught by the distinguished educator and author, Dr. Elton Trueblood. Others who served as external examiners were Professor W. F. Quillian of Ohio Wesleyan and Professor Paul Weiss of Yale University.

At the annual meeting of the Corporators of the Presbyterian Ministers Fund, Bishop Fred Pierce Corson was elected to membership in that body and also as a director of the corporation and a member of the executive committee. The Presbyterian Ministers Fund is the oldest life insurance company in America.

BROTHERHOOD WEEK

FEBRUARY 20-27, 1949

Mr. Bradshaw Mintener, chairman of the pastoral relations committee of Hennepin Avenue Methodist Church in Minneapolis, has announced that the Rev. Dr. Harold W. Ruopp has accepted the call to the pulpit ministry of that church for the remainder of the conference year.

Mr. Kenneth D. Mullen, president of the Allston-Brighton Protestant Men's Association, will be the lay speaker for the Annual Layman's Sunday Observance at First Methodist Church, Somerville, Mass. on Sunday morning, Feb. 27th at 11:00 a.m. Mr. Mullen is past president of Kiwanis and of the Church Council in Allston-Brighton, member of the Massachusetts Council of Churches finance committee and president of the Bakery Owners Association. Under the leadership of Percey F. Crowell, planning board chairman, and William E. Macaulay, lay leader, lay members will conduct the service.

Bishop John Wesley Lord announces the appointment of the Rev. H. Newton Clay to the pastorate of First Methodist Church, Westfield, Mass., effective March 1st. Mr. Clay succeeds the Rev. Charles T. Allen, who was recently made superintendent of Worcester District. The new pastor at Westfield is at present serving the Cliftondale Methodist Church in Saugus, Mass., where he has given notably successful leadership for the last six years. Before coming to Cliftondale, he was associate pastor of the large Wesley Methodist Church in Worcester. Mr. Clay is married to the former Marion E. Stanhope. They have two young daughters, Lois and Ruth Jean.

A farewell reception for the Rev. and Mrs. Charles T. Allen was held at the First Methodist Church, Westfield, Mass., on Thursday evening, Dec. 30th. Over 300 persons were present to give their best wishes to the Allens, to whom the members of the parish presented a silver tea service. Mr. Allen has left the Westfield pastorate to become superintendent of the Worcester District of the New England Conference.

Mr. and Mrs. Thomas Bell of Putnam, Conn., announce the engagement of their daughter, Phyllis H. Bell, to the Rev. Percy F. Smith, pastor of the Putnam Methodist Church. The wedding will take place in June.

The Rev. J. Homer Magee, superintendent of the Glacier Park District of the Montana Conference, will visit Boston University School of Theology on Feb. 22, 23 and 24th. Mr. Magee is a member of the class of 1930.

Eleanor Rae Sherman of Somerville, Mass., daughter of the Hon. Philip Sherman, judge of the District Court of Massachusetts, was the queen of the carnival at Vermont Junior College, Montpelier, Vt., last weekend.

A bound volume containing letters of appreciation from church leaders all over the nation was presented recently to Dr. George L. Morelock, executive secretary emeritus of the General Board of Lay Activities of The Methodist Church. The presentation was made at an executive committee meeting here by Ray H. Nichols of Vernon, Texas, president of the board in recognition of Dr. Morelock's 26 years of consecrated leadership in men's work in Methodism.

National College for Christian Workers has a field worker. President Lewis B. Carpenter has announced the appointment of Miss Kathryn Newcomb, graduate of the class of 1949, as field worker for National College.

Miss Newcomb was parish visitor for the First Methodist Church, Collingswood, New Jersey, for four years and since that time has had practical experience in summer youth programs, week-day church school, and local Kansas City churches. While a student in college she has made contacts for the school in Nebraska, Kansas, Missouri, New Jersey, and Ohio.

A new church on the site occupied for 140 years by Westchester Methodist Church, the Bronx, New York City, was opened Sunday, Jan. 23rd for its first service. The church, which is the oldest Methodist society in the Bronx, takes its name from its location in what formerly was the village of Westchester, now a part of New York City. It is four blocks from the Parkchester apartment community which houses 40,000 people. While earlier churches have occupied this site since 1808, the congregation, until last Sunday, has for many years been worshipping in the substructure of what is now the completed edifice.

Improvements At Bangor

The past year has seen several improvements completed at Grace Methodist Church in Bangor, Maine.

The original wooden structure which was erected nearly a century ago is now resplendent with a new exterior finish of Perma-Stone. This extensive repair project was completed the first of November.

A Connsonata organ, containing chimes and echo organ, was presented and dedicated on December 26th. Dr. Earl H. Gedney, chairman of the organ committee, made the presentation. The pastor, the Rev. Ralph J. Barron was assisted in the dedication service by the Rev. Edwin F. Tewksbury, executive secretary of Maine Conference Board of Education and the Rev. G. Vaughn Shedd, Bangor District Superintendent who later preached the sermon of dedication.

The new electric candles which adorn the altar, the gift of devoted worshippers, were dedicated the same day.

An electric clock has been installed more recently in the sanctuary, and is the gift of Mrs. Blanche McMann.

Wesley Methodist Church, Salem, Mass. was the scene of a fire on the afternoon of Feb. 3rd. The fire, which police believe was intentionally set, was confined to the pastor's study and was put out before it broke into the church sanctuary. The Rev. Henry Shillington, pastor of the church, reports that damage was considerable, although no estimate of costs has yet been made.

The Rev. Edwin W. Sharp of Brattleboro, Vt., has been seriously ill in a local hospital, and is expected to return home shortly. Mr. Sharp is a member of the New England Conference.

Interfaith Seminar

A living experience in interfaith understanding for fifty Jewish and Christian students from New England colleges will take place at the New England Interfaith Seminar planned for Lutherwood in Webster, Massachusetts, February 18-20.

Under the sponsorship of the New England Regional Office of the Anti-Defamation League of B'nai B'rith and the United Christian Youth Movement, students interested in inter-group co-operation will be given an opportunity to explore and understand faiths other than their own. Participating agencies are the New England Student Christian Movement and the Hillel Foundation.

The three-day session will give participants an opportunity to discuss freely in seminar and "bull" sessions the various aspects of Judaism and Christianity under the guidance of religious leaders and inter-group specialists. There will also be facilities and time set aside for skating, hikes and entertainment.

Miss Barbara Fader, missionary of the Department of Christian Friendliness, Massachusetts Baptist Convention, who is seminar registrar announced the following seminar leaders: the Rev. Mario Cestaro, director, Heath Christian Center of Boston; Rabbi Rayfield Helman, director, Hillel Foundation, Wellesley, Simmons and Tufts Colleges; Mr. Jerry Hevey, Andover-Newton Theological Seminary; Mr. Sol Kolack, director, New England Regional Office of the Anti-Defamation League; the Rev. Prentiss Pemberton, executive secretary, New England Student Christian Movement; Rabbi Maurice L. Zigmond, New England regional director, Hillel Foundation, and Rabbi Charles Friedman, Hillel Foundation of Boston University.

The schedule of events planned includes orientation, Sabbath eve service, fireside hour and fellowship circles on Friday; morning watch, beliefs and customs of Judaism, contemporary Judaism, historical and theological aspects of Christianity, contemporary Protestantism, vespers and inter-group workshops on Saturday. The seminar will close on Sunday with a program including morning watch, Christian communion service and an evaluation and discussion group.

Dr. Fallon At Social Union

Dr. George A. Fallon, pastor of Wesley Methodist Church, Worcester, Mass., will be the speaker at the Boston Methodist Social Union next Monday, February 21st. The regular meeting of the union will be held at 6:30 p. m. at Brown Hall, New England Conservatory of Music, Boston. Mr. Lewis G. Curtis of Winchester, Mass. will preside. The invocation will be made by the Rev. G. Albert Higgins, minister of First Methodist Church, Lynn, Mass. Dr. Fallon will be introduced by the Rev. Harry B. Hill, of Centre Methodist Church, Malden, Mass. and the benediction will be pronounced by the Rev. John K. Montgomery of First Methodist Church, Natick, Mass.

"Human Adventures In Happy Living"

Professor C. M. McConnell reviews Dr. Wm. L. Stidger's latest book, published by Fleming H. Revell Company in December. Price $2.00

There are several things you may do about life. One is to live it and keep still about it, allowing the chips to fall where they will. Another is to live your life and talk about your achievements. Still another is to live your life and have some one else tell your story. William L. Stidger has gathered up the stories of a number of persons, from janitors to baseball magnates and told them with insight and always as a reporter bent on getting the "big story."

The author takes snapshots of men and women in action and blows them up to full life size. Here and there he smooths out a wrinkle and rubs off a mole with the license of any good photographer. Now and then the stories take on the color of a scheduled sitting with quotes and interpretations.

Now for the people in the book. A farmer in Georgia tells how he lives in the clear and lives in a house which George Woodbury described in his book on John Goff's Mill, as having "every known inconvenience." He lives in this primitive style so that he can add a wing to this hospital and a foundation to that service building. His is a story of consecrated oil.

Madame Chiang Kai Shek is given a full length story which covers at least two generations. Branch Rickey tells how he meant to win the National League baseball championship and found himself solving the race problem.

"Have you read the book?" you ask me and the answer is, "yes." Furthermore I have sold twenty-five copies, stolen several stories for public address without given credit, and agree with the author that it is the best book he has written, but not with his statement that "It is the best book ever written."

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Feb. 27.

KINGDOM CITIZENS. MATTHEW 6:33;7:21-27.

"Seek Ye First"

The keynote in the first standard Jesus set up for his disciples was the word first. We have heard a great deal about priorities in recent years and we know what a priority is in materials and goods and in bottle-necks. Certain goods and services are given the first place in lists of "musts" and necessities. They are like streamlined trains and limiteds which have the right of way on the railroads.

Jesus expected his disciples to give spiritual things the right of way. The spiritual demands were to be met first.

This is no hazy, general and optional standard which Jesus set up as an ideal. It has a very definite and specific meaning for everyone who sets out to live the Christian life.

Take human life itself as an illustration of a priority. War is terrible but one of the first laws of warfare is that human life is expendable. In holding a military position the number of men killed does not count except in the casualty lists later. "Our losses were heavy" is the ghoulish report made after the battle.

In the Christian way of life Jesus expects human life to be regarded as expendable. Otherwise how can the death of Jesus Christ be explained. We set sacrifice to music and sing with a beautiful show of feeling these moving words; 'In the cross of Christ I glory." Occasionally someone becomes a living sacrifice to a Christian cause. But for most of us, "Jesus paid it all."

Voice Culture

Jesus named a second standard in some very rugged words. They make hard reading and harder living. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven."

Much of Christian activity is voice culture. We have trained our vocal chords by shouting and praying and bearing witness until God must be weary of our talk.

There is a certain type of talker who thinks that by taking a verbal stand on an issue he actually has done everything required. This is one of the most curious tricks of speech. We can get so talkative and persuasive and convincing in our verbal Christianity that we literally talk ourselves out. And *out* in this case means out of the Christian fellowship.

Talk does mean much in any phase of Christian experience and we need to bear witness and talk ourselves into Christian living as far and as much as possible. But what Jesus was making plain to us in his words quoted above is the necessity of *living* the Christian life. There is no substitute for total Christian living. Without the life to back the words every claim we make to Christian living is false. It seems rather odd to have to mention this as a standard of Christian living but Jesus made much of it.

Rock and Sand Foundations

The rockbed upon which Jesus told us to build the structure of our own lives was himself. It is very easy to read this story of the two foundations, sand and rock, and then go on living as we please. It is tragic when anyone tries to live the Christian life on shifting sand of opinion, sentiment, and secondhand information.

The life and teachings of Jesus are an open book. Anyone who can read and understand the simplest words can learn how to live the Christian life. Jesus put his teachings into words that people can understand without difficulty. There are innumerable helps available to any person who really wants to understand the Christian way of life.

The sands we have to avoid are easy to find and ready at hand for foundations. A sandy foundation allows you to follow your instincts, accommodate your life to the easy lines of least resistance and to get by without effort, sacrifice or cost in living as you please. This is pure "natural" living but not Christian.

The storms which are now beating upon the personal and social structures of Christianity are terrible and devastating. Only the very best lives will stand the strain and shock of this age. Churches which are built on the sands will crumble and vanish from the earth.

The only hope for us as persons and as a human race lies in our quick and total response to the demands of Christ upon us. We can, if we so desire, rebuild our lives and churches and civilization upon the solid rock of Christ's life and teachings. We will have to go deeply enough into the earth to find the solid rock of Christian belief and action. Then we will have to get rid of some of the rubbish and sand of our own opinions, prejudices and pet theories. We may have to level off some of the organizations and towering structures to which we point with pride and get down to rock bottom and build on a sure foundation.

One sand heap which will have to go is high sounding, fluent, persuasive, pious talk which stops short of action: such things as race prejudice, economic exploitation, nationalism, intolerance, secularism, materialism, combative denominationalism and a list of sandy foundations which will not stand up against a gust of wind, not to mention a world revolutionary tornado and floods of paganism.

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Is there evidence of a new concern for a really effective program of Christian education in your church?

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Did your church school enrollment and attendance increase during the Crusade years?

Report From Palestine

DAVID I. PASSOW

Tel Aviv, Israel,
January 31, 1949

A famous preacher once said that "democracy is based on the conviction that there are extraordinary possibilities in ordinary people." The recent elections in Israel for the Constituent Assembly convinces one that the Jews of Israel tried everything within their power and scope to fulfill to the utmost that conviction. For where else in the world do you have a country with slightly more than 800,000 total population put forth twenty-two accredited parties in a governmental election? Where else, but in the infant State of Israel, would you have one man who would present himself as a party, and try to gain seats in the assembly under his name, as did the former minister of the interior, Yitzchak Gruenbaum?

The fact that there were twenty-two parties running in the election is symptomatic of the fact that the population in the country in general has not yet found a common denominator of living. The population has swelled precipitously within the past year, and particularly since the establishment of the state. During the last six months immigrants have been coming at the rate of twenty to twenty-five thousand per month. They have brought with them the various backgrounds and hopes which are a part of their varying makeups and origins. They presented problems to the indigenous population which had to be taken into account in the formation of the various party platforms and ideals.

The approach of the different parties also had to be geared to the respective target populations. Mapai (the general labor group) tried to impress upon the newcomers the fact that labor is the cornerstone of the state, and that when the immigrants would be integrated into the population, they would have to become a fundamental part of the working bloc. For there would be no other avenue of support for them in the long run. Therefore, if Mapai would receive the majority, they could be assured of protective legislation.

The religious bloc, for example, appealed to the new settlers on the grounds that religion and the perpetuation of the religious traditions were the fulcrum on which the new state rested. These people came from areas of persecution where only their intense religious faith kept them alive. Thus, if they were interested in continuing this chain of tradition, they should give the majority to the religious bloc which would guarantee them proper legislation in that direction. And so, the electioneering went, with each group slanting its appeal first to the group of newcomers who form the bulk of the population, and then to the indigenous group already entrenched and stabilized.

A word should be said about the various splinter parties whose feeble attempts and insignificant presentations made their appeal (which was based on the democratic right to make them) approach the absurd. There is quite a group of Yemenite Jews in Israel, who stand apart from the rest of the population because of their background and appearance which are so definitely Middle Eastern. These are in sharp contrast to the bulk of the people who come from Europe and have the usual physical characteristics, outlook and approach of that part of the world. It must be admitted that the European Jew looks upon the Yemenite Jew with an unhealthy measure of condescension.

The Yemenites formed their own party and put up their slate for election. This was likewise done by the Sephardic Jews who came from the Iberian peninsula and have brought with them the tendencies and warmth of that sunny part of the world. Needless to say, the showing which was made by these groups was hardly worth the effort, time or money which went into it. If the principle of the right of self-expression is important, then these groups have their place. Other than that, it might have been better had they joined forces with some larger group with which they had a common interest.

The largest percentage polled by any group was by Mapai (which stands for the abbreviation of the three hebrew words "the party of the workers of Israel"). This labor party dominated the provisional government which came into being on May 14th, 1948. Their record was outstanding insofar as within that short period they were able to convert the army from a covert band into a mobile, successful striking force. They were able to maneuver internationally to the point where the government of Israel (albeit provisional) became a factor with which to reckon in the councils of nations. Domestically they faced grave financial problems like inflation (which is very serious now), immigrant settlement, etc. For the most part most of these were met head on and were dealt with in a manner which merited the support of the general population to the point where they were able to achieve the party domination which they did in the Constituent Assembly.

The Mapai victory includes several other factors which don't meet the eye of the outsider but which were familiar to the residents of Israel and which formed the basis of the platform and appeal to the people of this party. Although David Ben Gurion (the leader of the Mapai party and the prime minister) had stated on numerous occasions that Israel would never take sides internationally and tend to either the Western or Russian bloc, it has become patently clear that the orientation of Mapai is toward the Western power bloc and that therefore we are sooner prepared to lean on America than on Russia in time of tension or need. This approach has been vindicated by the recognition of Israel by her archenemy Britain.

The splinter group from Mapai, however, Mapam (abbreviation for United Workers Party) which includes the more leftist elements of workers in Israel (but does not include the Communists) slanted their foreign policy toward Russia and upbraided the Israel government leaders for practically ignoring the potentialities inherent in a closer connection with the Soviet Union. They also thumped for the establishment (through Jewish aid) of

an Arab state which would either be used as a buffer against the other Arab states or would simply be able to absorb the Arabs not residing within Israel. The fact that they ran a distant second to Mapai although they worked vigorously (even in the United States where they received the nod from some ZOA leaders) indicates that the people here prefer the orientation and record of Mapai which has been tried and has been proven to be successful, to the vague and theoretic platform of this splinter group and motley coalition party whose leaders are for the most part "outsiders looking in" and whose platform has never been implemented because of its vagueness and impracticability.

The percentage polled by the religious bloc (they ran third in the total) would indicate simply that there are enough people in Israel who are interested in patterning their lives along religious and traditional lines. The foreign policy of this group was not outstanding nor was it much different from that of the Mapai dominated government. Their platform was essentially domestic with the appeal aimed at strengthening the ranks of the apparently solid group of orthodox Jews in the country.

One of the most noteworthy aspects of this first democratic election in the history of the Jewish people was the success (or failure — depending on your point of view) of Menachem Beigin's Heruth (freedom) group. The Heruth party has aptly been called "the Irgun Z'vai Leumi disarmed." This party ran fourth in the total of votes polled. Their campaign was undoubtedly the most vigorous of all the parties involved in the election. Beigin went to the United States where he collected money which he spent freely in Israel on his campaign. Just as the Irgun had no foreign policy when it was an armed terrorist group, so it is devoid of one now that it has become a "respectable" political party. Most of the votes (it is safe to assume) came from the people and their families who were members of the then underground Irgun.

Observers here feel that this group polled the number of votes it did (Haruth ran fourth) because the population is still smarting under the blows suffered at the hands of the British. After all, British opposition to Israel did not cease with their withdrawal on May 14th last. Their obstructionist tactics continued even beyond their de facto recognition of the State of Israel. Therefore, that segment of the population which credits Irgun terrorism with driving out the British (and it is obviously small, a little more than 11 per cent) and thereby providing vicarious revenge, went along with the Beigin group and gave them their vote. However, with the passage of time, the emptiness of their platform will become apparent and they will either have to fill in with a substantial platform or withdraw from the political arena and confine their flag-waving to the many cafes which line the streets of the cities of Israel.

I am certain that much has been spoken and written concerning the historicity of January 25th, 1949 — the first election day in Jewish history. However, there is one point which must be touched on again and again until the outside world becomes fully aware of it. Israel is probably the most party minded democracy in the world. The people here stand on individual rights so completely that they demand access to the public forum whenever they feel that they have something pertinent to say. Nevertheless, on election day proper a tenseness gripped the entire country. The population seemed to be united, not politically, but Jewishly.

Everyone seemed to sense the magnitude of the moment. The day was declared a public holiday and it was passed in calmness and sobriety. The losers viewed that day with solemnity because to them fell the task of re-orienting themselves and their parties to a stable state and a solid government. The victors viewed the day with trepidation, because to them fell the lot of caring for the destiny of the infant state and nurturing it threw troublous times ahead and guiding it to further growth and development. The Jewis people as a whole viewed the day as the beginning of a new era when, come what may, "the stone which the builders had spurned had become the cornerstone" of democracy.

The Case Of Mr. Coffman

For refusing to register under the Selective Service Act of 1948 because "the principle of love is the only way to achieve true peace," David S. Coffman, of McFarland, California, was sentenced to a year and a day in prison by U. S. Judge Walter J. LaBuy.

Mr. Coffman, a member of the Church of the Brethren, was one of 15 persons experimenting on new techniques for democratic group life, while working as mental hospital attendants. This was one way of living his testimony of peace, but his convictions are further reaching. Ressponding to the judgment he said to an attentive court:

Jesus of Nazareth teaches us about this kind of love when he says, "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles. Give to him who begs from you, and do not refuse him who would borrow from you. You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven."

This type of love we now term nonviolent resistance. It is the power through which the early Christian church joyfully endured persecution and finally conquered the Roman Empire. It is the power through which Gandhi and his countrymen gladly suffered tribulation and at last conquered the British Empire. It is the power through which we can overcome communism, fascism, or capitalism. I am convinced that *love*-power is the most effective weapon against evil; for when we use love, we are used of God.

Sooner or later every pacifist is asked the question, "What would you do if soldiers of an invading army forcibly entered your home and threatened to kill you and your family?"

I would like to read briefly an example of how love can be used very effectively in just that kind of a situation. This incident comes from the book, "Heroes of Goodwill," by Allan A. Hunter, who is pastor of the Mt. Hollywood Congregational Church in Los Angeles, California. The story was told to Dr. Hunter by a Russian member of the Fellowship of Reconciliation:

"It was in the days of the first Russian revolution in 1905. The rebels swept through the country, burning homes and killing men wherever they came. Nothing was safe before them. At that time we lived in Southern Russia in a small colony of Mennonites.

"One day the neighbor came running to my father: 'Tell me, friend, what will you do when they come? Are you sufficiently armed? My six sons and I have guns, so we will be able to defend ourselves. We'll shoot them.'

"' We have no arms in the hoose,' replied my father calmly. 'I do not believe in this kind of defense; there is no certainty in it.'

"The neighbor left the house, shaking his head over the foolishness of his friend. 'Well, don't blame me for what will happen to you when they come!'

"The next day news came that the neighbor and all his family were killed and that the band of rebels set fire to everything after sacking the house.

"Now my parents thought that our home would be the next on the program. We all were terribly afraid. Except my father. At noon he told mother to prepare a good rich supper because he was expecting guests. 'What guests,' we asked ourselves. 'And then,' said Father, 'prepare couches for about ten people.' After that he disappeared.

"We children were running up and down the house, but in vain; we could not find father. At last, I discovered him when I looked through a key hole of a door; he was kneeling and praying.

"When the evening came, we all gathered around our mother in one room. We gazed through the window into the thickening twilight. There was a silence everywhere.

"And then, at once, we heard it; steps, many heavy steps. And we saw them turning round the corner. They were awful-looking, about twelve men with black mean faces, torn clothes, bloodstained sticks in their hands.

"'Hands up and surrender,' shouted a gross voice. Upon that we saw our father going out of the house and approaching the men. Fearlessly he came to the wildest-looking man — probably their leader — and taking his hand, invited him mildly, 'Come in. Everything that is ours is yours, but first of all come and refresh yourselves. The supper is ready.'

"We saw them throwing threatening looks at our father and heard them murmur: 'Let's not be cheated by that chap! We came to kill him and not to eat with him!' We were despairing.

"'I know,' said my father. 'Come and eat first, then you can do whatever you think is right to do.'

"Hesitatingly they followed my father. Again, being more curious than frightened, I silently came close to the door and watched them through the key hole. They were already sitting, after looking cautiously and suspiciously around, of course. My father sat with them. The nicely arranged food was seducing. They were evidently hungry and exhausted. They were starting to eat in a grand way. They sat there as immobile pieces of stone. They did not utter a single word. Now they looked so strange, almost funny. What will happen? Our father encouraged them kindly, 'Eat, eat, everything is yours. Your beds are prepared in the next room. You certainly need a good rest.'

"They really did go to sleep after supper. Then father came to us. We were sleeping all together in one room. Fear had exhausted us and so we managed somehow to sleep.

"At once we heard some noises. The door opened and the wild hairy head of the leader appeared to us, smiling: 'We have to go. We came to kill you, but you conquered us by your non-violence'."

Through the grace of God I have chosen to lay my citizenship, my friends, my freedom, my life, on the Altar of Love. — Reported by the Brethren Service Commission.

Science And The Spirit Of Man

(Continued from page 149)

and development be provided to them by the federal treasury? How can the people see to it that narrow politics and pork barrel methods are kept strictly out of this huge scientific, industrial and educational enterprise? How can we maintain essential secrecy without drying up the very well-springs of scientific and technical advance, which flourishes not in secrecy but in openness and free discussion? The questions are manifold. The answers, the decisions, will affect directly the future well-being of the 145 million stockholders in this atomic enterprise, that is the people of the United States. They will indeed affect every human being on the globe.

Those decisions to be genuine democratic decisions require facts in the hands of the people. Indeed facts and the dissemination of knowledge are the very foundation of self-government, are the very foundation of any effort to direct technology toward the protection of the free spirit of man.

It is well that we recall our basic tenet: that this democracy of ours is founded upon a faith in the judgment of the people as a whole. It is founded upon a belief that when the people are informed — honestly and clearly informed — their conscience and their common sense can be relied upon to carry us safely through any crisis. The direction of applied science and the machine by the judgment and conscience of the people as a whole requires that we be an informed people.

Faith in the people must have as its corollaries faith in the facts, faith in the power of knowledge, faith in the free flow of ideas, and hence faith in education and the processes of education. These are the very pillars of our free society.

We, The People Of The Earth

A Cause Demanding Christian Support

TRACY D. MYGATT

It was indeed a bold and stirring call which, captioned in the title of this short article, was sent out some thirty months ago by the Campaign for World Government. Today, caught up and echoed by the thousands from more than a score of countries represented at the 1947 Montreux and 1948 Luxemburg Congresses of the World Movement for World Federal Government, with a spearhead support from the British Crusade for World Government, it has swelled to a compelling chorus challenging the dedicated efforts of men and women all over the world to achieve, in the fall of 1950, nothing less than a People's Convention to draft the constitution for a governed, warless world.

Already, to world federalists, at least, it is almost a platitude to say that the now unlimited national sovereignty of the nation-states in a deadly peril to civilization. Over-all world law, in the federal structure, is to us the number one necessity of world security, indeed of our own survival. Multitudes, even outside organized federalist ranks, are wakening to the fact that "something must be done" — and quickly. But many federalists — even in the face of the always potential veto in the Security Council of the United Nations — are still pinning their faith to U. N. charter revision. To be sure, such revision may come, and perhaps sooner than some of us believe. But meanwhile it appears to a rapidly growing proportion of the movement, that it is for all to raise their sights, and recognize the far greater hope in the method of the People's Convention.

And if this call to an action so breath-taking, so momentous, seems visionary to some, there is, even aside from the difficulty of U. N. charter revision, one unassailable argument for the People's Convention concept. For such an effort would highlight, as Mr. Harris Wofford, among others, has brilliantly argued, the democratic bringing into the picture of that vast "middle world" outside (so far as anything is outside!) of the area of conflict of the U.S.-U.S.S.R. power-struggle now splitting our earth.

Here indeed are people newly wakening to the sovereignty we hold the sacred possession of all men. And new hope, real hope, lies in the proposed furrowing by People's Convention education of this fertile ground, as it were, of the "middle world,"— the more than a billion and a half of the exploited, submerged masses of China, southeast Asia, Pakistan, India; of many Europeans, and of the subjugated toilers of the Middle East, of South Americans and Africans. For as their choosing of delegates proceeds apace (though sometimes by different methods) with ours to a genuinely democratic People's Convention in the near future, the dread of world government as a suspected cloak for American imperialism, via U. N. revision, can begin to fade from Russia's not unnaturally fear-ridden mind. A real change of heart toward Asia, Africa and the other "have not" nations, can move Russia, also, to co-operation.

Too long we in the West have behaved toward this vast majority of the planet's population with insufferable arrogance. Our very forgetfulness of them, though often sincere enough, is not the least affront upon those who, even as ourselves, long for a secure and warless world, a world in which they too can at least enjoy what is to us the pleasant commonplace of eating!

Now that they and we are wakening to the fact of our earth's interdependence, comes the concept of the People's Crusade, calling on them, no less than ourselves, to participate in the one world ideal. And if the inclusion of the poverty-stricken masses hitherto neglected save for exploitation, helps persuade Russia to join hands of friendship in co-operation, may not these "fogotten people," the stone which the builders rejected, become the corner-stone of a sane world?

It is from Great Britain herself, today keenly aware of past imperialist sins, that the outstanding call to a People's Convention has come. For there, to the House of Commons and to world government proponents in a number of other countries, under the bold leadership of Henry C. Usborne, M. P., there was circulated in July of 1947 the "Plan in Outline — for World Government by 1955." To quote briefly:

"Plans have been made to hold a People's World Constituent Assembly in Geneva in the autumn of 1950. Our proposal is that representatives of all countries, one for every million of inhabitants, should be elected by the peoples to represent them at this assembly, and that these representatives should, in conference, draw up a charter of world government. In order to elect representatives to attend the conference, we propose that a nationwide ballot should be held in every country where this can be done. These national ballots will take place in all countries simultaneously during the summer of 1950."

One may well imagine there was a catching of breath as the M. P.'s grasped the immensity of the proposal. But many who read had thought deeply. They knew there was no easy road ahead in this atomic world into which we have been so prematurely thrust. Seventy Members of Parliament signed at once as supporters. Within less than a year, by May of 1948, more than one hundred members from all parties and representing both Commons and Lords, had joined. All over Britain men and women alerted to the "Crusade" had begun to do their bit in the popular education necessary to gain a world government mandate from their country. Distinguished men of the calibre of Lord William Beveridge and Sir John Boyd-Orr, have offered to be candidates for election as delegates to the People's Convention.

Is the task impossible? Not if we face it with high faith and courage. As Americans let us remember our heritage as pioneers. Let us remember that in the gigantic educational campaign inherent in the People's Convention idea, the democratic ideal will be realized as never before as the "soveign people" — hitherto often so scantly conscious of the sovereignty we ascribe to all men — write the glorious Charter of World Citizenship. Let us join ourselves to that long procession with the bent backs, the dimmed eyes, the gaunt faces intent at last on freedom and, heeding the Jewish prophet's cry, begin in earnest to undo the heavy burdens, to let the oppressed go free, to break down every yoke. Finally, as Christians, obedient to Christ's command to love our neighbor as ourself, let us run with fortitude and gladness this new race that is set before us! — Reprinted from *The Churchman.*

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REAL ESTATE

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The Homemaker's Corner

Mrs. Harry A. Burnham

On Being Snowed In.

New Englanders, particularly those livin in the eastern section of Massachusetts, hav been denied their inherent right to be snowe in this winter. A letter from a friend wh lives out on the R. F. D. says, "We haven been snowed in — not really *in,* this winte and I miss it."

She goes on to enumerate the advantag of being banked in by deep drifts of pu snow. The first is that of quietness. "Snow she says, "is a panacea for hurry and conf sion. It comes very quietly and stills all ou side noises. Even if a vehicle can pass in th road it does so very quietly, not on noi gravel or concrete, but over layers of so snow; no noise, except perhaps a sleigh be that loveliest of all sounds. Everything caressed into a serene hush that is almo like a benediction."

The next advantage that this philosoph finds in drifts and banks of snow is that keeps the man-of-the-house away from h office. "He frets and fumes. He paces up a down and tries to shovel himself out. B the snow falls steadily, blows into his ey

nd obliterates the path he thought he could make. Finally he succumbs to the inevitable nd buries himself in a book which he has een trying to find time to read.

"When he reaches his office, a few days ater, he is amazed and a bit humiliated to ind that his business has not suffered very nuch from his absence, and that he has gained immeasurably from a few quiet hours with a good book and his own thoughts."

This woman says that a good old-fashioned nowstorm, or perhaps, a broken leg, are the nly things that will do that for the men of ner household.

And then there is the beauty, the indescribable loveliness of purple shadows on ields of untrodden snow, bare trees, clumps of alders down by the river's edge, tints changing from gray to cobalt in crevices made by the runners of sleighs.

All this by day; the dusk comes on and a moon paints a new scene, all muted crystal and ghostly, unspeakably dreamy. Anyone who has looked on such a scene feels a deep sympathy for those who have never been snowed in.

Of course our western friends will not be in a mood to appreciate the beauty of snow this winter. Well, too much is too much!

Write For Week Of Dedication

Four prominent Methodists have written addresses to be used as resource material for talks by laymen during the Week of Dedication, March 13-20, the Advance for Christ and His Church headquarters has announced. A total of 100,000 copies of each address has been printed for distribution to pastors, lay leaders, and others in the local churches.

Alexander Nunn, managing editor of *The Progressive Farmer,* well-known farm paper published in Birmingham, Ala., has written the address titled "This Year's Harvest Depends Upon You." Although Mr. Nunn works in the city, he spends his week ends at his farm at Lochapoka, Ala., where he is active in the local church. He is also associate lay leader of the Montgomery (Ala.) District. He was a speaker at the Methodist Rural Life Conference in Lincoln, Nebraska, and is now serving the church at large as a member of its survey commission to make its organization more efficient.

Mrs. Arletta Christman Harvey of Monrovia, Cal., only woman in the group of writers, has prepared an address on "Can We? Will We? — *We Must.*" Mrs. Harvey is a housewife and an active leader in the Woman's Society of Christian Service.

The Rev. M. W. Clair, Jr., pastor of St. Mark's Methodist Church, Chicago, has written the address, "The Church Is An Open Door." Son of the late Bishop Clair, Dr. Clair is a member of the denomination's Commission on Ministerial Training.

Dr. Arthur S. Flemming, president of Ohio Wesleyan University, Delaware, Ohio, is the author of the fourth address, "Shall We Take Up Our Crosses?" He delivered the laymen's night address at the 1948 General Conference and is chairman of the department of the church and economic life of the Federal Council of Churches. Before his election to the presidency of Ohio Wesleyan a few months ago, Dr. Flemming was a distinguished member of the three-man United States Civil Service Commission and a prominent Washington, D. C., church leader.

The addresses have been prepared under the direction of the General Board of Lay Activities in co-operation with the Advance movement.

Humbert's Hawaii Trip

Dr. Russell J. Humbert, minister of Trinity Methodist Church, Youngstown, Ohio was selected by the Board of Home Missions of The Methodist Church to visit the Methodist missionary work on the Hawaiian Islands. On the four major islands The Methodist Church has some 30 churches. The Annual Meeting of the Hawaiian Methodist Church was held from February 8th through February 13th and Dr. Humbert was the principal speaker for this meeting. Dr. Earl R. Brown, executive secretary of the Board of Home Missions of The Methodist Church asked Dr. Humbert to conduct a minister's institute for all the Methodist ministers on the islands. This was held on Monday, February 14th.

Mrs. Humbert accompanied Dr. Humbert, and together they visited the major islands including the leper colony on the Island of Molokai. Dr. Humbert is an amateur color photographer and hopes to add many valuable slides to his already large collection. The Board of Home Missions has asked him to prepare a special group on the work of The Methodist Church in Hawaii. The Humberts are making the entire trip by air, having left the Youngstown airport Monday morning, January 31st, stopping in Phoenix, Arizona, the boyhood home of Dr. Humbert. While in Phoenix they were the guests of Dr. and Mrs. C. S. Kendall, minister of the Central Methodist Church. On the return trip they will spend a few days in Los Angeles and will be the guests of Mr. and Mrs. Henry W. Kohl. Mr. Kohl is the general secretary of the Pasadena YMCA. The Humberts will return to Youngstown Tuesday, February 22nd in time to speak for the regular monthly church night at Trinity Church that same evening.

Lowell Institute

Free Lectures in King's Chapel

Morals and Medical Care

Feb. 28 — Human Rights in Health, Life and Death. March 7 — Our Right to Know the Medical Facts. March 14 — Our Right to Control Parenthood. March 21 — Our Right to Overcome Barren Love. March 28 — Our Right to Cease Reproducing. Apr. 4 — Our Right to Die.

JOSEPH FRANCIS FLETCHER, B. D., S.T.D.

Professor of Pastoral Theology and Social Ethics in the Episcopal Theological School, Cambridge, Mass.

On Monday Afternoons

Doors open at 2 p. m. Lecture at 2:30. All seats *free* and no tickets required.

Getting a Kick Out Of Life

William L. Stidger

"The Monument Still Stands"

It was in the muckraking journalistic days that Edgar Lee Masters and Rupert Hughes were taking their cracks at some of our historic heroes, Lincoln and Washington. Rupert Hughes, for instance had discovered that Washington had pock marks all over his face, that he had engaged in some questionable real estate ventures, that his mother smoked a pipe, that his real birthday was not February 22nd, and that he used bad grammar.

Those books were the sensation of the Coolidge regime in Washington and some reporter said that the muckracking writers were "Blasting at the Rock of Ages" when they became realistic about Washington, the father of his country, "first in war, and first in peace, and first in the hearts of his countrymen."

Those writers called themselves realists, but to Mr. Coolidge they reminded him of the child verse of Jack Horner:

"Little Jack Horner
Sat in a corner
Eating his Christmas Pie;
He stuck in his thumb
And pulled out a plumb
And said, 'What a brave boy am I.'"

One day the reporters went to the White House to interview the laconic Mr. Coolidge about contemporary books. They expected to get a good story, and they did:

One reporter read several derogatory passages from the Rupert Hughes book on George Washington, and watched the Vermont president's face. His features did not change a wrinkle; his jaw was set in the normal way. He picked the book up from which the reporter had been reading and then walked over to the window of the White House which looked out toward the Washington Monument and said, "Well, Gentlemen, I see that the monument still stands!"

That was all that needed to be said at the moment or at any moment. Washington still stands as our first and most stalwart national hero; nothing can shake his place in American history. "The monument still stands."

The Parson Looks At Labor

Clair M. Cook

Labor-Management Education at Cornell

One of the most significant educational projects for the bettering of labor-management relations is the unique New York State School of Industrial and Labor Relations of Cornell University. Opened in November, 1945, it is the first institution in the country to offer study in the field of industrial and labor relations leading to both undergraduate and graduate professional degrees. The undergraduate earns his bachelor of science degree in industrial and labor relations by spending 87 of his 120 credit hours in such courses as Background of Industrial and Labor Relations, Human Relations in Industry, Labor Union Organization and Management, Business and Industrial History, and Contract Making and Administration. The Extension Division has arranged educational programs in eighteen cities of the state; and the school's research program includes publication of the *Industrial and Labor Relations Review,* a quarterly journal "dedicated to the improvement of industrial and labor relations."

Numerous schools offer training in personnel management and industrial relations with business education degrees, from the standpoint of the corporation. In some a little training is available which would help the graduate enter government labor-relations work. Others, as in Harvard's Trade Union Fellowship program, give workers needed education in how to run unions — frequently without degree credit, as a part of the workers' education movement. But Cornell is unique in its impartial introduction of the student to a sympathetic *inside* view of all three forces in today's labor relations complex.

The unique method of doing this includes not only field trips to a wide variety of industries, labor relations hearings, union offices, and so on; and one to three day campus visits by outstanding persons from government, labor and management organizations; but most important is a requirement that the students' summers, totalling 30 weeks, must be spent in the work-training program as an integral part of his experience. The first summer after freshman year is spent in "gainful employment" as a worker in factory or office, unless previous experience or Army service meets the requirement. The second and third summers are in a supervised program as an employee of an industry, union, or government agency — but both summers must be with different organizations.

The value of giving inside experience from the different angles is obvious. In 1946, one student was with the personnel office of an important corporation. When a jurisdictional dispute developed, a second student working with a union was sent to the area to work with the local. And it just happened that a third student in the program was sent by the regional office of the N. L. R. B. to help conduct the election! One student who spent a summer with a personnel office and the next with the union representing workers in the same plant says, "In this way I saw both sides of the picture in one industry."

The genuine *understanding* of both sides is an essential ingredient of wholesome labor-management relations.

We need more of it.

On A Wide Circuit

W. W. Reid

Talmage Speaks to Us

Half a century ago — before the onslaught of the commentators and the columnists — the silvery voice and the facile pen of Thomas De Witt Talmage were among the forces powerfully affecting America week by week. I was impressed the other day, in reading some of Dr. Talmage's utterances, that much he was saying in the last century makes "good religion" in our sophisticated age. A few paragraphs will illustrate my point.

Concerning prayer, which to many is still either magic or an unrecognized and unknown power, he said: "It is an outrage to ask God to do a thing while we sit indolent. The prayer, to be acceptable, must come not only from the heart but from the hands. Luther came to Melanchthon's bedside and prayed for his recovery, and insisted, at the same time, that he should take some warm soup, the soup being just as important as the prayer. If a man has evening prayers, asking for health, and then sits down to a full supper of indigestibles at eleven o'clock at night, his prayer is a mockery. A man has no right to pray for the safety of his family when he knows there is no cover on the cistern."

Though the educated man does not laugh at religion as much today as he did even ten years ago, these words of Dr. Talmage still have a point: "God makes no special regulation for the graduates of Harvard or of Princeton. Rejecting the Bible, they will go down to be companions of the most abandoned wretches in the universe, and more miserable than they, because of their superior education. One rule for all — for great brain and little brain, for high-foreheaded Greek professor and for flat-skulled Esquimo: 'He that believeth and is baptized shall be saved; and he that believeth not shall be damned.' "

He has praise for the missionaries and the martyrs: "How grand it is, amid the selfishness of the world, to find such generous deeds. . . . The Moravian missionaries were told that they could not enter the lazarettos where the lepers were dying, unless they stayed there. 'Then,' they said, 'we will go and stay there.' They went in to nurse the sick and they perished. . . . But the full biographies of the world's martyrs will never be written: the firemen in our cities who have rescued people from burning buildings; the sailors who have helped the passengers off the wreck, themselves perishing; the nurses who have waited upon the sick in yellow fever and cholera hospitals, and sunk down to death from exhaustion; the Christian men who, on the battlefield, have administered to the fallen amid rattling canister and bursting shell; the Christian women who have gone down through haunts of shame on errands of mercy, defended by no human arm. . . ." Truly, he shows us the heroes and heroines all about us!

And perhaps you think the "social gospel" is your own discovery. Dr. Talmage warned: "The church ought to be the leader, the inspirer of the age. It is all folly for us to be discussing old issues — arraigning Nero, hanging Absolom, striking the Philistine with Shamgar's ox-goad — when all about us are iniquities to be slain: a corrupt legislature, a rotten judiciary, and a whiskey ring."

Miscellaneous Advertisements

JULY SUPPLY WANTED — The Rev. Clarence E. Thiele, minister of Grace Methodist Church, Brooklyn, Iowa, wishes to supply pulpit during month of July. Member of Iowa-Des Moines Conference since 1939. Write for details.

PASTORS — A 3-cent stamp may save a member for The Methodist Church. Send us the names and street addresses of any of your people now living in Boston. Copley Methodist Church, 180 Newbury Street, Boston 16, Mass.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

Headlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

A churchman has warned the governmen of the United States to watch for the rise o Communism in Latin America. Dr. W. Sta ley Rycroft, of the Foreign Missions Confe ence of North America, said that the "lan less, hungry, illiterate and exploited masse in some Latin American countries are da gerous breeding grounds for Communis He predicted that unless plans are made include Latin America in the general wor recovery, the next ten years might see Co munism sweeping our neighbor countries the south. Dr. Rycroft said that the Prot tant churches are working for peaceful a

rapid social reforms, and that the Protestant churches are developing more rapidly in South America than anywhere else in the world.

At the government trial of the character known as "Axis Sally," one of the witnesses refused to take an oath on the Bible. He was promptly challenged by counsel for the defense on the grounds that no witness before the court can be an atheist. Defense counsel held that belief in the future life, and in either rewards or punishments after death, is a legal requirement for a valid witness.

The judge asked the witness if he was an atheist and the reply of George Heinrich Schnell was, "I do not know." The witness was finally permitted to take the stand when he subscribed to the oath usually given to Quakers, and after making a statement of his personal belief to the court.

A somewhat similar instance caused a civil court in the Province of Quebec to announce that it cannot accept evidence from a witness "who does not believe in a future life of rewards or punishments." The court made its decision upon the basis of a Code of Procedure which says, "Before a witness is admitted to be sworn he may be examined by either of the parties as to his religious beliefs and he cannot take the oath or the affirmation or give evidence if he does not believe in God and in a state of rewards and punishments after death." The court which handed this opinion made it clear that it did defend the requirement, but that it is a requirement until it is repealed.

The Congregational Christian Church will soon merge with the Evangelical Reformed Church to effect the largest church merger in the past ten years. The process by which this achievement has been made has had its ups and downs. This merger has been voted on by all of the separate congregations of both churches, but while the Evangelical and Reformed group placed an overwhelming approval on the plan, the Congregational Christian congregations fell about three per cent short of a 75 per cent majority for merger.

However, in spite of failure to secure a 75 per cent approval from the local congregations, the general feeling seemed to be that the vote was too close to ignore. Accordingly, the General Council of the Congregational Christian Church was looked to for a decision.

The General Council is composed of 900 members. They were not sure whether they should take the power to render a decision or not, but when a vote was taken, more than 800 members expressed belief that they had the power to decide whether to go ahead with the merger.

At this point, the minority group in opposition to the merger began to be active. The opposition viewpoint was lead by Dr. James W. Fifield, Jr. of Los Angeles. Dr. Fifield is widely known throughout the country as the leader of a movement called "Spiritual Mobilization."

He succeeded in securing 172 votes to oppose the merger, but this was not enough to prevent the churches from coming together. The vote to consumate the union carried about 79 per cent of the voting delegates.

However, the minority turned deaf ears to pleas that they submit to the will of the majority. Instead, they announced that they would form a continuing committee with the intention of making the merger decision invalid. To this end, they adopted a budget of one hundred thousand dollars to carry on their effort.

Defenders of the merger said that in all probability there would be fewer than 100 congregations in the United States which would not go along with the decision of the General Council.

Anti-discrimination legislation has been one of the great aims of the churches and synagogues for many years and it is with some satisfaction that they take notice of ten governors who are urging their states to pass anti-discrimination legislation. The ten states are California, Colorado, Connecticut, Illinois, Michigan, Minnesota, New Jersey, Ohio, Pennsylvania and Rhode Island.

Several additional states have legislation pending. In all cases there is a recognition of the fact that one cannot produce tolerance and brotherhood simply by passing legislation, but neither can we have certain protections of civil rights without such laws.

The Senate Committee on Labor and Education has voted to separate proposed legislation for federal aid to education from legislation designed to administer health services to the children of the nation.

Senator Thomas, Democrat from Utah, said that the committee decided to draft the health measure in such a way that its provisions would be available to children of private and parochial schools as well as to students in public schools.

The other kind of federal aid, which is direct support to the schools, would be offered to the states, and they in turn would decide whether any of the tax funds were to be used for private and parochial schools. The Protestants have generally opposed legislation of this type on the grounds that no federal aid should be made available to private schools — whether Protestant, Jewish or Catholic.

In Trenton, New Jersey, more than 500 white and colored people joined in a communion service held in the Calvary Baptist Church of Trenton. This was the third annual service of this kind. The sermon was preached by the Negro minister of the congregation participating in the union service. The serving of the elements of communion was shared by the two ministers. Three massed choirs of the churches provided the music and ushers from both churches had charge of the seating and offertory.

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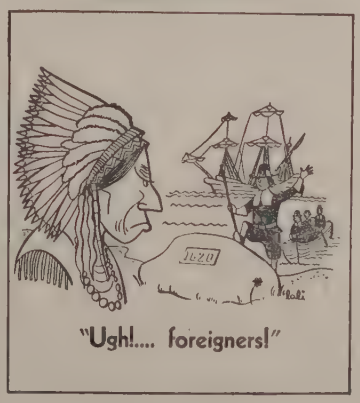

"Ugh!.... foreigners!"

Where Are Ministers Trained?

This is the first in a series of articles about our theological schools.

THE ILIFF SCHOOL OF THEOLOGY

With eyes lifted up "to the hills," The Iliff School of Theology, at the foot of the Rocky Mountains of Colorado, is eagerly challenging and being challenged in new areas of service to community life. The world community, the spiritual community and the local cultural community alike are receiving the attention of the student body, friends of the school and the faculty.

Foundations in spiritual service are well laid by Dr. William H. Bernhardt in Christian Theology and Philosophy of Religion, Dr. Martin Rist in New Testament and Church History, and Dr. Walter G. Williams in Old Testament and Pastoral Science. Serving both in the seminary and in the local community are Professor Russell L. Dicks in Pastoral Science and Pastoral Counseling and Professor Stotts in Sociology of Religion and Town and Country Work. Dr. Edward R. Bartlett, Iliff's able president, serves as administrator of the increasingly strong Th.M. and Th.Dfl program, in the field of religious education and in community service beyond the seminary.

The world scope of the school is well demonstrated in the wide coverage of the current registration. Fifty-one colleges and universities are represented in the earlier education of the student body. Five foreign countries and twenty-two states have contributed to the enrollment.

From this school have gone ministers and religious workers to serve throughout Iliff's area of service and in many other conferences in Methodism. Interesting also is the fact that ten denominations are represented in the pre-ministerial ranks, Methodists comprising seventy-three per cent. Iliff's service is especially effective in the area of what has been called "practical theology." Courses are offered in pastoral counseling, community survey, church and labor, and teaching the Bible in college, in addition to the fundamental courses usually found in seminary training. Round tables on community services arising out of cultural conflict serve to bring students and regional leaders together.

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Yugoslav Gains

Hans Fehlinger

VIENNA (Worldover Press) — Marshall Tito is under political fire from the West and from Moscow, and his economic program has received many blows from the partial boycott directed against him by the Kremlin Politburo. In addition, there is a measure of internal plotting, for not all the Communists of Yugoslavia have followed him in his defiance of Stalin. Nevertheless, his remarkably ambitious reconstruction work is moving ahead in a manner calculated to win respect, both for its scope and its momentum.

New buildings and public works, in many areas, are arising out of nothing. Among the projects on which the population is at work, one of the most startling is the new Belgrade. Lying at the junction of the Danube and the Sava, under the shadow of the old, shabby, overcrowded city, a new town is arising in what was recently nothing but a marsh. The whole region is strewn with dredging equipment, temporary railway tracks, wagons, trucks, timber and caissons. And everywhere, swarming over the embankments and the scaffolding, are the youth brigades.

These young people are often ragged, sometimes lacking even adequate rough work clothes; they live in huts, and some have to go barefoot. But they appear to be working with zest, and many of them, anyhow, if not here, would be working just as hard and under equally difficult conditions in their former fields or villages.

Intensified efforts are being made to provide new homes for the workers and for public officials. Lack of living accommodation has been partly responsible for the constant shifting of the labor force, long regarded as one of the country's major curses. Considerable progress has recently been made in home-building, and apartment houses are now springing up rapidly in the towns. In these new houses, an official or teacher who earns perhaps 5,500 dinars a month can get two rooms and a kitchen for 350 dinars. The flats have balconies, are fitter with a shower and central heating, and a communal cellar and laundry. It is more than political rivalry when Yugoslavs point out that these apartments are better built, on the average, than those in Moscow.

Members of the youth brigades at work on new houses put in a certain number of hours without pay, usually around 200 to 300 a year. But the youth are not only laboring at the erection of buildings; many thousands of young men and older boys are at work on the new highways from Belgrade to Maribor via Zagreb. Significantly from the viewpoint of the West, a highroad is also being rushed from Belgrade via Nish to the Greek frontier zone in the valley of the Vardar River, an area in which foreigners are now forbidden.

In the towns of Yugoslav Macedonia the squalid Turkish quarters and the even worse Gypsy quarters will disappear, though the minarets, mosques and cultural monuments are to remain. The old Turkish prison in Skoplje, the capital of Macedonia, is now a museum, and the Turkish baths have been converted into an exhibition hall.

There is criticism everywhere in Yugoslavia that too much labor and money are being spent on public buildings. Peoples of the Western democracies, also, would find distressing much of the pressure that is put on workers for an effort they are poorly equipped to sustain. Yet it is a fact that out of the war damage and the inadequacies of former times, a truly impressive construction is already to be noted, and is going forward at a breath-taking pace.

Laymen Make Visits

BUFFALO, N. Y. (RNS) — Men and women of Kenmore Methodist Church here lighten the burden of their pastors by doing most of the visitation work themselves.

For more than two years several hundred couples have made personal calls at the homes of other members. If Johnny gets sick or a family runs low on food or clothing, they report to the church office. Instant steps are taken to lend a helping hand.

Since the program started 650 persons have joined the church, which today has a membership of 2,200. Lay visitors can take much credit for this increase because they always inquire about persons without church affiliation in the neighborhood.

The names of unchurched families are given to Dr. Oscar C. Plumb, pastor, and the Rev. John W. Guyer, associate pastor, who make follow-up calls.

Mr. Guyer inaugurated the "lay pastoring" program because he felt it was the only satisfactory way to meet the visitation needs of a large church.

Ninety-six couples do the calling for a period of eight months and then ninety-six more couples replace them. Each couple

assigned eight or more families who are visited monthly.

"Callers are urged to find ways of knowing our people, ways to win their love and respect and to convince them that we have a sincere interest in them," Mr. Guyer said. "This is not a substitute for regular pastoral visitation, but an effort to make the pastor's work more effective."

The visitors check cards for the pastors, listing such items as sickness, death, births, pressing pastoral needs, change of address and prospects for church membership and Sunday school teaching.

Congregationalists Vote Merger

CLEVELAND (RNS) — The General Council of the Congregational Christian Churches voted here 757 to 172 for a merger with the Evangelical and Reformed Church.

But several hours after the voting opponents of the union announced they would bring legal action to prevent the merger.

The balloting followed impassioned pleas for and against the merger.

In a final attempt to block the action Dr. James W. Fifield, Jr., of Los Angeles, leader of the opposition, said:

"You put this merger through and then you'll expect us to capitulate and you think unity will be restored. That's not true.

"I want you to know the anti-merger group will meet later today and the United States and the whole world will see the spectacle of schism and division. It will be filled with prejudice but you have given us no alternative."

Following the vote, Dr. Albert W. Palmer, former moderator of the General Council and at present director of radio in Dr. Fifield's Los Angeles church, appealed to the minority faction not to bring any law suits.

"Let us deal by arbitration," he urged. "Do not expose the church to ridicule by dragging our differences of opinion into the civil courts. Let us resolve to differ but agree to love."

Despite Dr. Palmer's plea, 125 of the delegates went into session in a downtown hotel in an attempt to unify the anti-merger forces and map their future strategy.

After a three-hour conference, they said they had decided to:

Establish permanent headquarters in Chicago and appoint an executive secretary.

Choose the name of "Continuing Committee of the Congregational Christian Churches of the United States."

Authorize lawyers to proceed with legal action to invalidate the merger vote of the General Council.

Adopt a budget of $100,000 to carry on their work in the coming year.

In an interview after the conference, Dr. Fifield said he believed between 500 and 1,000 Congregational churches would refuse to join the union.

Proponents of the merger said the number would probably scale down to "100 or less."

Spokesmen for the Evangelical and Reformed denomination, which last year voted for the merger overwhelmingly, said that while the synods would have to ballot again on the proposal, there was no doubt the result would be favorable.

This merger, when finally completed, will lead to the largest Protestant union in the last 10 years. The two denominations, which are joining in a newly-created United Church of Christ, boast a total of nearly 2,000,000 members across the country.

The far-reaching magnitude of the merger became clear in surveying the properties of the two denominations.

The Congregational Christian Churches have 10 theological seminaries, 23 colleges, one orphanage, three homes for the aged and three hospitals.

The Evangelical and Reformed Church owns three seminaries, seven colleges, 10 orphanages, 13 homes for the aged, six hospitals and two homes for epileptics.

Property of the Congregational Christian Churches is valued at $167,000,000; that of the Evangelical and Reformed Church at $91,000,000.

Acquires Emerson Collection

One of the finest collections in the South, a complete collection of Ralph Waldo Emerson's works and other papers, has been acquired by the Duke University library, Durham, N. C.

"Gathered together over the years by the noted bibliophile, Carroll A. Wilson . . . the material not only gives us one of the most desirable groups of publications by an author deemed by critics to be the chief writer in the United States, but also supplements the distinguished Whitman materials reposing on our shelves," writes Dr. Clarence Gohdes, professor of American literature at Duke.

"The collection boasts a complete set of first editions of all the books by Emerson, plus the English editions . . . as well as a goodly supply of the separates of individual orations or essays."

Emerson's first book, "Nature" is still bright in the original blue cloth binding, and "the most important of all his volumes, 'Essays,' could scarcely be matched in its superb condition," Dr. Gohdes says.

A ticket of admission to one of Emerson's lectures made out in his own hand and signed by him is of special interest.

A "show-piece" among the collection is a copy of "The Conduct of Life" (1860) with the words "Nathaniel Hawthorne, from the author, November 6, 1860."

Included in the collection is a program of the Boston Latin School exercises for 1815 which lists twelve-year-old Emerson as the author and reader of a poem.

The collection is now on exhibition in the main library and may be seen through the month of February.

Dr. Jones In Manila

MANILA, P. I. (RNS) — Dr. E. Stanley Jones, noted American Protestant missionary-evangelist, has arrived here to take part in the 50th anniversary of the launching of Protestantism in the Philippines.

He came here from India by way of Burma where he drew up a 12-point formula for peace between the Karens and the Burmans which, he said, was accepted by both sides. The church leader also stopped in Malaya, visiting Singapore and Kualalumpar, and in Banghook, Siam.

After a stay of several weeks in the Philippines, Dr. Jones will go on to Japan where he will conduct a month's evangelistic tour under the sponsorship of the National Christian Council of Japan, the United Church of Christ in Japan (Kyodan) and other Christian groups.

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Vermont Churchmen Oppose Bingo

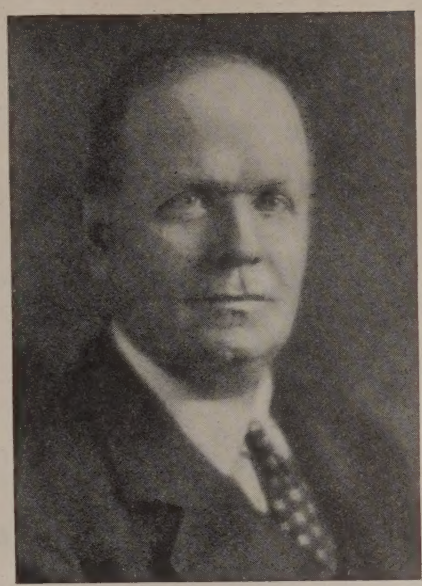
MONTPELIER, Vt. (RNS) — Representatives of the Vermont Council of Churches told a House of Representatives general committee here that they opposed all forms of gambling, "including bingo." They held that gambling in any form is detrimental to both state and church.

The clergymen came here to object to a proposed bill which would amend present statutes on bingo so that fraternal organizations and school groups would be exempt from the need for a license to operate a bingo game.

When informed that the law already permits churches to run bingo games, the ministers said they believed the majority of Vermont churches would favor repeal of the present law so as to prohibit bingo being conducted by any group.

George Whitefield Taylor

A Tribute By J. Franklin Knotts



By the middle of the first decade of our century, George Whitefield Taylor was representing Methodism on most of the inter-church committees in Boston. In his 30th year he was elected a delegate to the General Conference of 1908. For many years he knew personally every minister, and at least one layman in every church in the New England Conference.

God and his parents endowed him with a superior mind which he diligently cultivated. All who knew him will attest that his thinking was clear and his judgments balanced. With a swift intellectual movement he would discern the central truth in a problem and waste no time on details, and his statement of truth was vivid and convincing.

His wit was a sensation in any company, flashing like sparks from a dynamo and it was never forced or overdone.

By nature and by training he was conservative and never swept from his moorings by the wind of new doctrines. But one day a few years ago, he said to me, "The greatest thing life has done for me has been to show me that most of the things I believed in the beginning were not true. My faith is greater than ever in the presence of God and in the moral order of the universe, in Jesus Christ as the revelation of the nature and purpose of God, of man's need of recreation and of his divine possibilities through commitment to Jesus, and that the church is the one institution to which this faith is entrusted. But the conceptions of God and of Jesus and of the church given to me when I was young were inadequate — too small." I reminded him that Browning observed, "When the fight begins within himself, a man's worth something." He replied, — "I have no comment to make on the last half of that, but surely the fight began in me and it has done something to me." He was so constituted that truth had a chance with his mind and thus he grew in conviction, vision, understanding, wisdom, and the favor of God was on him.

The nobility of his character was inspiring. One afternoon during the depth of the depression we were talking about what it was doing to the people in the churches. His business especially was hard hit. He remarked, "I do not know whether I can weather the storm. I am living from day to day, but I have my family, my home, my integrity and the depression cannot touch these. There is no foreclosure on character."

He served the New England Conference with distinction but he was at his best in the local church. As some laymen succeed they seem to outgrow the local church where the obstinate problems are and also where wait the largest opportunities for lasting good. He never made this mistake. If there is any office in the local church to which men are called that he did not fill with marked fidelity and efficiency I know not what it may be.

He was a joy to his minister and a pillar that could not be shaken. With him the cause was the major concern.

For years his delight was the teaching of boys through the agencies of the church school and the Boy Scouts. Many of these now grown to mature manhood owe much to their former instructor and would gladly add their appreciation and gratitude to these lines.

I have known many noble laymen but I have never known one more generous, genuine and sincere. His religious faith was superb and unbreakable.

George Whitefield Taylor was "One who never turned his back but marched breast forward, never doubted clouds would break, never dreamed, though right were worsted, wrong would triumph. Held we fall to rise, are baffled to fight better. Sleep to wake!"

Mr. Taylor died on Jan 19, 1949. Burial was in the Newton Cemetery after funeral services held in the Newtonville Methodist Church under the direction of the Rev. Hamilton Gifford.

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Raines Heads Public Information

Bishop Richard C. Raines, Indianapolis, Ind., resident in the Indiana Area of The Methodist Church, is the new chairman of Methodism's official news gathering and distributing agency — the Commission on Public Information. As the new episcopal member of the commission, he succeeded Bishop G. Bromley Oxnam of New York City when the group met Feb. 2nd in Chicago to organize for the current quadrennium.

Bishop Oxnam had been chairman since the commission was formed by the General Conference in 1940. Because of the heavy pressure of work as one of the presidents of the World Council of Churches and many other duties, he had asked to be relieved of the commission chairmanship.

The Rev. Dr. Ralph Stoody was heartily commended by the commission for his creative leadership and effective public relations and was re-elected for the quadrennium as executive director with offices at 150 Fifth Avenue, New York City. Dr. Stoody pioneered in setting up the work of the commission (popularly known as Methodist Information) and has been its director since 1940.

Plans for further expansion of the work of Methodist Information were discussed but their development will depend upon the denomination's support of the General Administration Fund of The Methodist Church. It was the feeling of the group that new plans for further expansion will be developed as rapidly as funds are made available. It appeared that during the first year of the current quadrennium the commission will probably receive approximately two-thirds of the annual budget voted by the 1948 General Conference unless support of the General Administration is greatly increased by the churches.

Other officers re-elected at the meeting were: vice-chairman — Dr. W. A. Bailey, editor of the *Kansas City Kansan;* secretary — Dr. Miron A. Morrill, acting dean of Cornell College, Mt. Vernon, Ia.; treasurer — Dr Walter W. Van Kirk of the Federal Council of Churches, New York City.

Other members of the nine-man commission are: V. W. Hodges, associate editor of *The Atlanta Daily World;* President Umphrey Lee of Southern Methodist University Dallas, Texas; Holt McPherson, editor of *The Shelby Daily Star,* Shelby, N. C.; Dr Theodore H. Palmquist, minister of Wilshire Church, Los Angeles, Calif.; and Dr J. Richard Sneed, First Church, Los Angeles

The Rev. Arthur West of Chicago was renamed associate director of the commission Other members of the staff include: Sam Burgess, Nashville, southern manager; Miss Carolyn Wintjen, San Francisco, Calif., western representative; the Rev. Daniel L. Ricout, Philadelphia, Negro press representative

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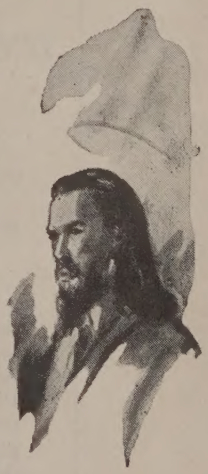
For their Sake

The Lord being our Helper, we commit ourselves to sobriety and a good example—

So that they, and all children and young people, may follow us, as

WE FOLLOW THE GOOD SHEPHERD

To the highlands of decency,
goodness, and deep satisfactions.



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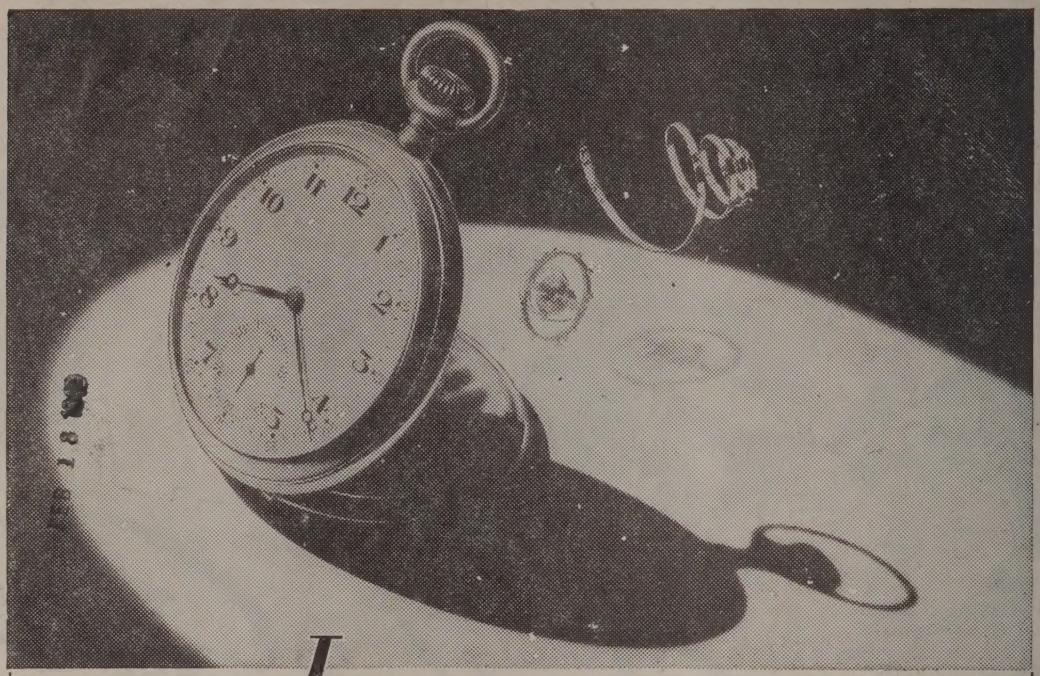

If the MAINSPRING *won't work with the* BALANCE WHEEL . . .

. . . and the jewels are at odds with the pivot, you can bet you won't know the right time!

A watch ticks only when its parts work together.

And that's true of democracy too . . .

Democracy works only when citizens get along together—when neighbors on the street and children at the playground and men and women on the job have a friendly respect for each other—regardless of their color, their religion, or their birthplace. It takes Americans of *all* religions, *all* races, *all* ancestries to keep our democracy ticking.

A good democratic community—like a good watch—needs a check-up now and then to keep it in condition.

This is National Brotherhood Week—a good time to examine democratic practices in your community.

Make sure the orphans, aged, indigent and disabled are provided for, that there is equal opportunity for jobs and for schooling. Make sure there's an equal chance for public health services. Make sure there is no discrimination in housing or at the polls.

Now, during National Brotherhood Week, get together with your neighbors; get the support of organizations you belong to—your church, your fraternal and service orders, your veteran post, your labor union, grange, or business group—and make sure there's an American deal for everyone in your town . . .

Vets . . . It's time for a check-up!